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CHRONICLE

The Papal Encyclical.—A cable from Rome to AMERICA, dated May 5, summarizes the encyclical issued by the Holy Father on the occasion of the Centenary of St. Anselm. The Pope warmly thanks the faithful for the expressions of homage and loyalty he received from all over the world on the occasion of his Jubilee, and records the consolation he derived from the splendid manifestations of faith and unity at the Eucharistic Congress of London, and the celebrations at Lourdes. It saddens him, however, that the peace of the Church should continue to be disturbed by some of her own ill-advised and undisciplined members as well as by attacks from without. To crown this sadness, the enormity of the Sicilian disaster weighs down the heart of the Father of Christendom. While the freedom and fundamental rights of the Church are being assailed in countries once Catholic, and the bane of Modernism continues to endanger the faith of the people, the union of the Episcopate with Rome was never more staunch and whole-hearted. Let the Bishops be true to their office as guardians of sound doctrine, let them stand forth as champions of truth and liberty, let them avoid indifference as a most deadly foe, and any policy of compromise detrimental to justice and honor.

A Labor Report.—The statement was made early in the week by Secretary Morrison of the American Federation of Labor that 2,000,000 men in the United States are out of work. This statement is declared to be

the summarized report of careful statements made by men thoroughly familiar with conditions of employment throughout the United States. The last report of the Commissioner of Licenses in New York, shows no improvement of labor conditions since the panic of 1907. Not only is there less demand for unskilled labor, but the wages paid to the laborers, with the exception of farm laborers, are lower. Even members of Congress itself are coming to grant that the disturbance of trade due to the uncertainty of tariff rates is responsible for the continuation of this state of things.

Tariff.—The revised Payne Bill is nearing a vote in the Senate under the leadership of Senator Aldrich. The reports early in the week conceded him thirty-four votes as certain for his bill. The twelve votes necessary to give him his majority, the Senator, who is an old and shrewd campaigner, expects to secure through "judicious" trading. How long the Senate will delay its decision depends upon the time this trading will consume. In this uncertainty, business interests, not knowing what course impending legislation will take, are holding back and delaying the recovery of trade and industry. The delay and the trading alike make clearer the need to heed the word commonly spoken by the people: "Prompt revision is important, but honest and thorough revision is imperative."

Red Cross Funds.—The Government and the Red Cross committee in Italy are being severely criticized for the mismanagement of the funds contributed all over the

world to assist the earthquake victims. Rumors that portions of this fund were used for proselyting purposes are denied on good authority. There have been some attempts at "Souperism" on the part of the Waldesians of Torre Pellice, but only private money was so employed. It seems that it was these attempts that gave rise to the false rumors.

A May-Day Strike.—The only serious labor trouble on May-day last was the beginning of a strike which promises to become one of the greatest in the history of the Lake Seamen's Union. Claiming that the conditions now sought to be enforced upon them by the Lake Carriers' Association are intolerable, notices were sent out by the general secretary ordering all members of the union on the Great Lakes to quit work on Saturday last. More than 12,000 seamen of all classes are affected in Chicago, Cleveland, Buffalo and other centres of shipping on the Great Lakes.

Proportional Parliamentary Representation.—The Canton of Lucerne, Switzerland, has finally decided to change its election method and to adopt what is called the "*Proportional Representation System*." This system gives to a minority a number of representatives proportionate to the number of votes they cast at the election. If, e. g., a party casts three thousand votes out of ten thousand, it will get three-tenths of all the representatives and will not simply be outvoted and excluded from representation, as would be the case under the *Majority System*.

The system, as chosen by Lucerne, supposes that there are in each electoral district several representatives to be elected. There is no regular nomination in our sense of the word. The several parties have to hand in to the proper authorities the lists of their candidates. Each list must be marked with the name of the party and signed by at least twenty voters. The name of a candidate must appear on one list only. Thus, by voting for a candidate, the vote is at the same time cast for the party to which he belongs. The number cast for the party decides how many candidates that party will carry. If a party obtains, e. g., two, those two are declared elected who among the candidates of that party have received the highest number of votes. Mathematical accuracy is of course impossible. In fixing the minor details of the law the experience of other cantons and states was utilized by the Lucerne law-makers. The measure being a change of the constitution, it had to be submitted to the popular vote. After a strenuous campaign the law was passed by a vote of 16,000 against 12,000.

This system of proportional representation has been in operation in the Canton of Neuchâtel, where it was first introduced on trial in 1891, and adopted finally in 1894. Belgium uses it for both Houses of Parliament since 1899, and Würtemberg for a part of its House of Representatives since 1906. In the German Empire it is op-

tional for the Industrial and obligatory for the Commercial Courts. The Swiss Canton of Ticino also employs it and ascribes to it the complete disappearance of political feuds. In fact, it is claimed that wherever this system is once introduced the people never show any desire to return to the majority system.

The British Budget.—While Senators Bailey, Cummins and others are laboring with slight success to convince the Senate that an income-tax is constitutional and advisable, on the principle that the distribution of taxation should be "according to ability to pay," Mr. Lloyd-George, the English Chancellor of the Exchequer, has translated the principle into action far more drastic than is contemplated by Democrat or "insurgent." This form of taxation is nothing new in England, a graduated income-tax having been in vogue since the days of Gladstone. It is Mr. Lloyd-George's novel application of it, especially the 20 per cent. on "unearned increment," that has alarmed the British plutocracy. To meet a deficit of \$79,000,000, incurred by Old Age pensions and the race with Germany in Dreadnoughts, the Liberal Budget taxes heavily motors, club-saloons, and other luxuries of the rich, but the tax on land and income is the chief reliance. The tax on "unearned incomes," that is, on the future increase of value of lands due to the enterprise of communities, is increased from less than one per cent. to more than 17 per cent. While a \$2,500 income is granted an abatement of \$50 for every child under 15, the tax on \$25,000 is raised to 5 per cent., and incomes exceeding \$25,000 must pay 2.5 per cent. extra. The increase in death duties and on succession and legacy duties—totaling 27 per cent. for millionaires—will yield additional revenue of \$16,850,000, and the new sliding scale of stamp duties on share transactions will add \$7,000,000 more. The unpopularity of the liquor tax is offset by provisions for the unemployed, for afforestation and for industrial insurance. The features affecting the United States are the increase on tobacco and petroleum and the heavier stamp duties on stock transactions.

The wealthy are crying "confiscation" and invoking the House of Lords, but with poverty on the increase, millions out of work, and Socialism rampant, the statement of Lloyd-George that the nation is not over-taxed but wrongly taxed, and that his budget sets the balance right, will seem good to the masses who are gratified that the weight of the load is on the rich. Meanwhile the deficit has to be made up, and the Opposition can suggest no alternative to satisfy the country.

Japanese Sailors Entertained.—Six hundred sailors and one hundred officers and cadets of the visiting cruisers Aso and Soya were lavishly entertained by the San Francisco people in Golden Gate Park. The hearty welcome given suggested little of the recent war-scare talk in Pacific Coast reports.

Commission Government.—Though Government by Commission was at first deemed feasible only in smaller cities, the idea is growing that larger municipalities may usefully adopt it. A sub-committee sent to Texas by the Illinois Senate Committee to investigate conditions in Galveston and other Texas towns, made this report:

"In every city we visited we found the almost unanimous sentiment of the citizens favoring the commission form of government. The enthusiasm for it is hardly describable. Without doubt there has been a marked improvement in the conduct of the affairs of these cities under this plan of municipal government. Able, fearless, progressive and conscientious men are in charge of public affairs in these cities. Under the stimulus of great municipal improvements, conducted in the same manner as the affairs of great private enterprises, these cities are entering upon an era of great prosperity, with full confidence of their citizens in the integrity of their public officials and in the efficacy of the commission form of government."

Pueblo, Colorado Springs, Jacksonville, Fla., Atlanta, and several other cities are about to vote on a Commission Charter. Boston is also demanding a charter on similar lines:

1. Concentration of executive power and responsibility in the mayor to be elected for four years, subject to "recall" at the end of two years.

2. A City Council of one chamber and nine members elected at large for three-year terms.

3. The abolition of party nominations and party designations on the ticket, and substitution of nominations on petition of 5,000 voters are enough to prevent multiplicity and a cumbersome ballot.

4. Administration of departments by trained experts appointed by the mayor for four years, subject to investigation and approval as to qualifications by the Civil Service Commission.

5. A permanent finance commission appointed by the Governor to secure full publicity in relation to the conduct of the city government.

The "Galveston plan" has only five commissioners, who have executive power in their own departments, and no state finance committee. The general trend is to eliminate party politics, lessen expenses and increase efficiency.

Belgian Mining Laws.—The bill regulating the *working hours of miners* was passed by the Chamber on April 1. The agreement finally arrived at is a maximum of nine hours from entry to exit from the shaft, while besides that, the King is authorized to use his discretion in reducing that figure in necessary cases. A maximum of eight hours is also fixed for mines when the temperature is greater than 28 degrees centigrade.

This event is not without its political significance for Belgium, and shows how ideas have changed since two

years ago. At that time an amendment was introduced of more moderate pretensions regarding the miners' working hours, and after a bitter fight was passed by a vote of 76 to 70, causing the Cabinet's downfall a few days later. But this is not all. The amendment was fought by the Liberals, yet here we find the Liberals voting in a mass for what they formerly opposed. In fact, history is only repeating itself, for it is the same with many other measures opposed by them, e. g., the bill of 1889, limiting labor of women and children. The conclusion of it all is that the best thing for Belgium today is the maintenance in power of the Catholic party, for while the Socialists are naturally carried to extremes, and the Liberal policy is one of immobility, the Catholics stand midway, and are thus in a position at the same time to act in moderation and to keep from stagnation.

Since the passing of this bill, the question that has been occupying the attention of the Chamber is that of *forced labor in the Congo*. The debate began by some severe strictures made on the Government's policy by M. Vandervelde. The particular point now at issue is the labor employed by the Great Lakes Railway Company, which, it is alleged, amounts to slavery.

The Facts About "a Riot."—Considerable space was recently given in the routine press despatches about "a riot" at a procession in Mexico and the shooting of the rioters. The item was also sent to the European papers. Father Ipiña, S.J., of Saltillo, Mexico, now supplies AMERICA with the facts. A foreign mining company, which practically owns Velardena, resolved to supply its workmen with a chaplain, and Rev. F. Ramon was chosen. At the request of the company the chaplain held all the Holy Week ceremonies in their own chapel, whereupon a petty official proceeded to arrest him on the ground that he had violated the Reform Laws, which forbid open-air ceremonies. The crowd repulsed this official, but Gonzalez, the government representative, riding up with a detachment shot down without notice twenty-one persons and he himself struck the chaplain with his sword. There has been an inquiry, but so far the criminals have not even been tried.

Disestablishment of the Welsh Church.—Prefacing his speech with the remark that all the thirty-four Welsh members in the British Parliament were in favor of his scheme, Mr. Asquith, the Prime Minister, introduced a bill on April 21, to disestablish the Welsh Church. The area affected includes Wales and Monmouthshire. After January 1, 1911, should the bill become law, the legal Establishment of four dioceses and 1,083 parishes will come to an end, and the total number of Spiritual Peers in the House of Lords will be reduced from 26 to 22. The bill provides for the creation of three bodies, the Welsh Commissioners, the Council in Wales, and the Church Representative Body. The cathedrals, churches, ecclesiastical residences, and benefactions dating since 1622 will be vested in the church Representa-

tive Body. The Glebes and Tithes will be administered by the Commissioners and will eventually pass into the hands of the County Councils to be used for secular purposes; all other property is to be vested in the Council of Wales to defray the cost of working the Act; the surplus to be employed in founding libraries, parish halls, etc. The bill is likely to meet with rough usage in the House of Lords; and Mr. Balfour, the leader of the Opposition, has already declared that its introduction is not in the interests of religion. Catholics will take a sorrowful interest in the uses to which Catholic pre-Reformation funds are to be put. Moreover, the bill is the thin end of the wedge of general disestablishment in England. When the late Cardinal Manning was asked whether he favored disestablishment, he replied, "No; the established church is at least a bulwark against infidelity."

Austrian Political Activity.—The feeling in Austria over the conclusion of the peace with Servia continues to be one of great satisfaction. The Emperor Francis Joseph is acclaimed by his subjects at the "Friedens-kaiser," "Emperor of Peace." To the feeling of satisfaction is added one of great elation over the fact, that one result of the negotiations with Servia has been to bring Austria-Hungary more to the fore as a great Power than she has been for years. The reserves of the Austrian army have been recalled from the Servian frontier, and by the end of April the frontier garrisons were reduced to the number they had before the international difficulty, although the actual strength of the troops is somewhat higher than before. The fleet, too, has dismissed ten thousand reserves.

Until more favorable conditions arise or develop, the commercial treaty with Servia will hang in abeyance, but this seems to be satisfactory to both Austria and Servia. The excitement aroused in England because of the energy shown by Germany in adding to her fleet, will not be lessened by the evident purpose of Austria to follow the example of Germany and to secure for herself a place among the sea-powers. The latest news from Vienna is that the keels of four Dreadnoughts will be laid in the coming autumn and that work on them will be rushed so as to make sure of their completion in 1912. The proposal marks a radical change in the policy of Austria-Hungary. Every one knows that the expensive burdens imposed through the army-reorganization plans undertaken after the disastrous experiences of 1866 forced into the background all thought of a development of the navy of the empire. Though some consideration of a naval reorganization did occupy the mind of Francis Joseph immediately after his accession, Austria has been practically without a fleet for the past century. The idea is again vitalized, since the impossibility, with a large unprotected seacoast, to play a conspicuous part in the world's politics, has dawned upon the Emperor's advisers. There is talk of opening a new navy yard in Hungary.

New Redemptorist General.—By cable from Rome comes the information that the general chapter of the Redemptorist Congregation elected on May 1 the Very Rev. Patrick Murray as Superior General and Rector Major in succession to the Very Rev. Father Matthias Raus, who resigned recently because of ill-health and the infirmities of age. The tenure of office is for life, and this is the first time in the history of the great congregation founded by St. Alphonsus that an English-speaking member has been chosen as its head. Father Murray is an Irishman and has been for some time Provincial in Ireland.

He was born November 24, 1865, and joined the Redemptorists October 23, 1889. As he had already made most of his theological course he was ordained priest September 10, 1890. He is well known as a zealous and successful missionary throughout Ireland and especially in Limerick, where he directed the men's sodality of that city which has had an international reputation. Father Murray is a fluent Gaelic speaker and frequently preaches in the old tongue. During his term as Provincial he was instrumental in sending several of the Redemptorists from the Irish province to the Philippines to help in the restoration of the Church there after the United States Government had taken possession of the islands. At the general chapter in Rome last week there were fifty-three fathers present, including the following from the United States: The Rev. William Lucking, provincial of the Baltimore province, with the Rev. Ferdinand Litz and the Rev. Paul Huber, of the same province; the Rev. Thomas Brown, with the Rev. Daniel Mullane and the Rev. Nicholas Franzen, of the St. Louis province.

A Week of Storms.—A storm of unusual magnitude has swept the country, doing most destruction in the Southern States. A tornado made a path, often a quarter of a mile wide, through Arkansas, Tennessee, Missouri, Mississippi, Alabama, and dividing in Georgia, swept south through Savannah and east through Norfolk. It was followed by a heavy rain-storm which has been particularly injurious to the cotton-belt. The storm seems to have swept south from the Lakes to the Gulf and east from western Kansas to Florida and the Carolinas and southern Pennsylvania, inflicting heavy damage in Chicago and Philadelphia. While property in the cyclone track has been ruined and hundreds have been killed or injured, it is fortunate, considering the force of the storm, that the death-list is not higher. The gloom of the disaster is relieved by many deeds of heroism, notably the saving of the fast Chicago train near Memphis, Tenn. A large oak fell across the track, catching under it and severely injuring the negro section hand, but as he heard the whistle of the engine he forced himself free, and creeping along the track ignited his own clothes as a signal and thus saved train and passengers. The country has been generous as usual in aiding the sufferers.

QUESTIONS OF THE DAY

A Political Map of Italy

Catholics in Italy have been for some years past in the throes of a crisis arising from internal dissensions and lack of uniformity of program. The dissolving of the *Opera dei Congressi* by the Holy See, five years ago, was a sad necessity, which, for a time, crippled Catholic activity in social matters. Then, as now, Catholics were divided into groups, which for want of better words, we may call Conservatives and Progressivists, differing widely in principles and methods. Both claim to represent Catholic ideals: but in reality the Progressivists, the more numerous body, have so diluted their religious policy that it savors largely of the old Cavour-liberalism, with its empty promises that have brought Socialism to our doors. On the other hand, the Conservative group belongs to the intransigent school of D'ondes Reggio, Margotti, and Albertario in his younger days, and is sternly opposed to any recognition of what the Revolution has brought to pass, and more particularly its treatment of the Papacy. They call themselves Papalists, and the name suits them admirably.

The Progressivists are less thin-skinned in this regard, and while they have kept silent concerning certain vital matters of Catholic interest, they have not failed to voice their admiration for one or other leader in the Revolution, and even to accept in an open official manner the consequences of the Revolution.

The platform of the Conservative party has for its most important plank religion as the saving of society. The social question as such is hardly touched on; whereas the Progressivists aim at benefiting religion indirectly, through a Christian solution of the social difficulty, brought about along democratic lines, by an adjustment of the relations between employers and employees, capital and labor. This object is doubly laudable; laudable in itself, and in the blow it would deal to the power of the Socialists over the masses who are best appealed to by arguments affecting their material well-being. The weakness of the Progressivists, however, lies in their giving way too easily in matters of principle, while the Conservatives err by going to the opposite extreme.

In Lombardy, their stronghold, the Progressivists are the best organized of all the Catholic groups in Italy. They work silently but effectively, as the recent elections have proved. In Piedmont there are so many sections and sub-divisions that vigorous Catholic action is impossible. A peculiarity of the Conservative policy in Piedmont, the cradle of the Italian monarchy, is its dynastic note, which prevents it from grasping the full meaning of the quarrel between the Vatican and the Quirinal. As a rule outside Piedmont this factor is not generally

understood, nor is sufficient allowance made for it. In any case it has so far resulted in allowing the Socialists to keep possession of four of the five parliamentary seats of Turin, and to form a strong minority on its municipal benches. In the Veneto things are somewhat brighter, in fact, almost as bright as in Lombardy, and moreover, its Catholic principles are sounder and more to be relied on. In the country around Genoa Catholic activity is still in a very weak condition. There are leaders aplenty, but few in the rank and file. In consequence there has been for some time a partial alliance in municipal affairs between the Clerical and the Moderate groups, which during the recent elections entered the political field with unexpected results.

In Emilia there is disunion everywhere. The discredited Christian Democracy party, no longer a Catholic asset, finds there its staunchest supporters. When the *Opera dei Congressi* was dissolved the leaders were for loyal submission, but the turbulent element prevailed, and thus through a quarrel centering around persons rather than principles, the Church has received a temporary setback, of which the Socialists have not been slow to profit. The insubordinate element started a National Democratic League, the few Conservatives entered the Cave of Adullam, and the remainder of the Catholics were divided and scattered. Out of the ruins has arisen the Young Mountain Party, founded by a youthful but sterling democrat, named Michieli, who has gathered about him the young men from the mountains around Parma, and aims at driving the Socialists out of that stronghold. Elsewhere similar attempts have proven failures or worse, and have merely played into the hands of the enemies of social order, religion and patriotism. From a Catholic point of view there is no organization in the Romagna, and if in Tuscany things are slightly better, they are by no means creditable. The tale of Southern Italy is one of stagnation; leaders without followers, banners without supporters. It is the nature of the South to flare up enthusiastically in support of a cause and sink back into lethargy before a blow has been struck. Sicily gives promise, however, of bright hopes, but only an optimist would build on them.

This rapid summary or sketch of the Catholic political map of Italy will enable our readers to judge how little truth there is in the assertion that the total abolition of the *Non-Expediit* would assure an important Catholic majority in the Italian Chamber. The formation of a Catholic party in the Chamber would be at present a tactical mistake, and a historical anachronism. The most to be hoped for is that Catholics may send to the Chamber a body of fifty deputies (not necessarily Catholic deputies) who will work as best they can in defense of religion and country against the attacks of Socialists and Atheists. All other hopes are dreams. For the moment Catholic thought in Italy is going through a crisis, brought about by headstrong opposition to authority, and eagerness to try untrodden paths. The Democratic movement had the

approval of the Holy See, but the bounds laid down for action were soon rashly overstepped, and the guidance of the bishops ignored. In consequence, under the ægis of religion, a class-war was started, a Christian campaign became a Socialistic mutiny, an evolutionary movement was changed to a revolution. In many places the younger clergy preferred the platform to the pulpit, the hustings to the sacristy, and thus came to pass that revolt against authority, which in a former issue was pointed out as the peculiar note of Italian modernism, and which is unfortunately not yet quite extinct. There are signs within recent months that, at least in the press, Catholics in Italy are ceasing their unseemly strife. Religion will be the gainer, and Catholics throughout the world will rejoice should these signs prove true.

L'EREMITE.

Literature and Dogmatism

Literature is very hard on religious dogmatists. It pictures them as dried-up, parchment-skinned old men, eagerly crowding about and "poring over a little inexactitude in phrases and pecking at it like domestic fowls." Carlyle, with characteristic downrightness, has called them "thrashers of straw." More moderate writers than Carlyle are in agreement with him on this score, only they change his bludgeon of indignation for the more genteel weapon of irony and sneer. And to-day nearly every young whiffler that stalks into print signalizes his advent in the field of letters by puffing his smoke into the face of the "priesthood under copes and mitres," that strives to conceal "nature's blue skies and awful, eternal verities" by raising "sordid dust-winds of theological controversy." What do these pokey churchmen know of the fine complexity of the modern human heart that they should venture to regulate and control it? Out upon them!

We have just passed through one of those periodical rages against the dogmatist that have been recurring with unvarying regularity from the days of Arianism to the days of Modernism. We have been treated once more to the same old dishes, recrudescences of hackneyed epithets,—“obscurantists,” “ultramontane reactionaries,” “the narrow Roman curia,” “insolent ignorance,” “innocent medievalism” and much Carlylean gasconade,—all nicely caluculated to produce upon readers the impression that there is in existence a certain group of crafty conspirators whose object is to keep people benighted and trodden into a state of craven obedience for its own selfish and mean purposes.

And so the spirit of revolt, like an ancient chorus, keeps the stage forever, while other actors come and go, breaking forth at intervals into clamorous and angry derision over the intolerant and intolerable arrogance which undertakes to decide definitively and in detail on all the most intimate relationships of life, seeks to circumscribe the activities of the aspiring mind, and dares to chart the unseen realms of the spirit and the hereafter.

Only once, as far as he can now recall, has the present writer ever been edified at the unusual spectacle of a non-Catholic author halting abruptly in mid-career whilst in the act of leveling sarcasms at Catholic beliefs and practices. It was in “The Inland Voyage,” where Stevenson pokes fun at the good, pious ladies of Creil. “I cannot help wondering,” he suddenly stops to remark, “as I transcribe these notes, whether a Protestant born and bred is in a fit state to understand these signs, and do them what justice they deserve: and I cannot help answering that he is not. They cannot look so very ugly and mean to the faithful as they do to me. I see that as clearly as a proposition in Euclid. For these believers are neither weak nor wicked . . . I see it as plainly, I say, as a proposition in Euclid, that my Protestant mind has missed the point, and that there goes with these deformities some higher and more religious spirit than I dream.”

There is a gallant condescension about this access of doubt, most amusing to the Catholic. The magical weaver of tales, at least suspects he may be in the dark, which is an intellectual advance beyond the serene *intransigence* of many literary personages enjoying a greater reputation for profundity and insight. Whatever may be said of Stevenson, he was not a dogmatist. He lacked the deep learning and the deeper conceit which makes men disagreeable.

For, it must be admitted, dogmatism is, in general, a most indefensible phenomenon. From every natural point of view, dogmatists are anomalies against whom our gorge rises. No man has made the universe, or even a small portion of it, and it is safe to declare that no one but the Maker of it can undertake to tell us anything about it, or about Himself, or about ourselves, absolutely and with finality. The only dogmatist in the nature of things is God. He alone knows;—unless, of course, He has seen fit to communicate some of His knowledge to His creatures. In that case, the only proper dogmatists among men are those to whom that knowledge has been imparted.

The only defense, therefore, for the dogmatists is their actual possession of certain Divine truths. It is a startling defense; but it is the very one which the Catholic Church offers. She holds that Christ was God, that He left upon earth a fund of truth in the care of a visible Church that was never to fail in existence or integrity as long as time shall last; that in dogmatizing she merely states correctly, under Divine guidance, one or another of the truths for which God is the sole and ultimate authority. That is, at least, a sane and intelligible position. You may deny that Christ was God, or that Christ entrusted a set of definite beliefs to a teaching corporation; but you cannot deny that, from the point of view of the dogmatist, the rational nature of his position is unassailable.

Now let us examine the ground of literary dogmatism, for dogmatism is not confined to *ecclesiastics*. Who told

the creedless writers that Christ was not God; that He did not found a visible Church with power to decree authoritatively on matters of faith and morals; that Purgatory is a fiction and the Mass a superstition? Has God revealed all this to them? How have they been qualified to declare the purposes and wishes of Divinity in the economy of mankind? They undertake to interpret for us on lofty *a priori* grounds, not, perhaps, what is the will of God, but—and it is the same thing—what is not the will of God. And they do this in matters which, when examined, are not obviously in contradiction with antecedent notions concerning the Creator.

They do not beg to differ from the Church, nor express their dissent in the form of views of the matter which may or may not be untenable, nor commit themselves respectfully and tentatively to an opposite belief. No, their decisions on the Church's standing are forceful, categorical and condemnatory. They dismiss her pretensions with a tolerant and incredulous smile, or with angry abuse, or with supercilious contempt. And all this is done, as a rule, without the slightest preliminary investigation, and on mere hear-say tags of evidence. Now, we should like to know which has the more reason to complain of injustice and inconsistency in this conflict of opposing dogmatisms—Literature or the Church?

JAMES J. DALY, S.J.

Shakespeare and Blessed Jeanne D'Arc

(Concluded.)

"And thenne she (the Pucelle) sayde that she was with chylde, whereby she was respyted a whyle. But in conclusyon it was founde that she was not with chylde. And thenne she was brente in Roan."*

This fable is repeated by Polydore Vergil, by Fabyan and by Holinshed; while the others, who, like Hall and Crafston, do not mention this incident, denounce the Maid none the less as a sorceress and an impudent impostor. Only one of all the English chroniclers of the fifteenth and sixteenth centuries treats Jeanne with some measure of respect, at least negatively, by refraining from any word of calumny or abuse. It is pleasant to be able to say that this upright man, remarkable among so many examples of national prejudice and unworthy superstition, was the brother-in-law of Blessed Thomas More, John Rastell, the printer. He was also a champion of the doctrine of Purgatory against Frith, and despite a fabulous statement by Foxe, the martyrologist, that he was converted to Protestantism by the arguments of his opponent, Rastell seems to have become a confessor of the Faith under Thomas Cromwell and to have ended his days in prison. No doubt his championship of Blessed Jeanne was purely negative, but it was something in those days

*It is possible, however, that much of this may be due, in the case of Holinshed's "Chronicle," to his editors and continuators. Nearly all that is most unpleasant in his account of Jeanne was added in the second edition.

to set down a simple statement of the facts of her brief career without any word of disparagement. On the other hand, whatever ungenerous national feeling may be detected in Fabyan and Caxton finds itself a thousand-fold developed and exaggerated in the Protestant atmosphere of Hall and Holinshed. This is no doubt largely due to the fact that they had acquainted themselves with the writings of certain French chroniclers, Tillet, for example, and Monstrelet, and had learnt that already before their time, a certain religious cult of the Maid had grown up among her countrymen. As it is we can hardly now read without a start of surprise the words of Charles the Dauphin in "I King Henry VI":

"'Tis Joan, not we, by whom the day is won;
For which I will divide my crown with her,
And all the priests and friars in my realm
Shall in procession sing her endless praise.
A statelier pyramis to her I'll rear
Than Penelope's or Memphis' ever was:
In memory of her when she is dead.
Her ashes, in an urn more precious
Than the rich jewelled coffer of Darius,
Transported shall be at high festivals
Before the kings and queens of France.
No longer on Saint Denis will we cry,
But Joan la Pucelle shall be France's saint."

Act I, sc. 6.

No doubt the words were written of the Maid in all dramatic irony by one who remembered that her ashes had in fact been cast into the Seine, but the significance of this innuendo against the cult of the Pucelle seems to me unmistakable. For the dramatist without obvious reason comes back to it a second time, later in the play, making Alençon say to Joan:

"We'll set thy statue in some holy place
And have thee revered like a blessed saint;
Employ thee then, sweet virgin, for our good."

If anyone should wonder how this strange prevision of what has actually happened, however ironically penned by the dramatist, could have occurred to his mind more than three centuries ago, he has only to turn to Hall's "Chronicle," which Shakespeare as we know was well acquainted with. There the mystery of the French panegyrists whom Hall had before him, in all probability supplied a motive for the chronicler's vicious invective. Thus Hall, after quoting the substance of Henry VI's letter to the Princes of Christendom, justifying his own severity, inveighs against the credence that was put in "the sayings of such prophane prophetes and craftie imaginers as this pevishe painted* Puzel was."

Whereupon he proceeds: "Yet notwithstanding this

*As the Shakespearian scholar will be aware, the word *painted* does not imply the use of cosmetics, but means "pretended" or "having only the semblance of". Cf. for example "Richard III," Act iv, sc. 4.

"I call'd thee then poor shadow, painted queen."

lawful processe, this due examination and publike sentence, John Bouchet and diverse Frenche writers affirme her to be a sainte in heaven. But because it is no poynte in our faith, no man is bound to believe his judgment, although he were an Archedeken. But Paulus Emilius, a famous writer, rehersyng that the citizens of Orleance, had buylded in the honour of her, an Image or an Idole, saith that Pius bishop of Rome† and Anthony bishop of Florence,** muche merveiled and greatly wondered at her actes and doynge. With whiche saying I can very well agree that she was more to be merveiled at, as a false prophetesse and seducer of the people, than to be honored or worshipped as a sainte sent from God into the realme of Fraunce."

Neither is Hall content to leave the matter there; he labors the point on the basis that the three distinctive qualities of a good woman are "shamefastnesse," pity and womanly behavior, and he proceeds: "If these qualities be of necessity incident to a good woman, where was her shamefastnesse when she daily and nightly was conversant with common soldiers and men of warre, amongst whom small honestie, less virtue, and shamefastnesse least of all, is exercised or used? Where was her womanly pity when she taking unto her the heart of cruell beaste, slew man, woman and childe, where she might have the upper hande? Where was her womanly behavior, when she cladde herselfe in a mannes clothyng, and was conversant with every losell, giving occasion to all men to judge and speake evill of her and her doynge. Then these thynges being thus plainly true, all men must nedes confesse that the cause ceasyng the effect also ceaseth; so that if these morall vertues lackyng, she was no good woman, then it must nedes consequently folowe, that the woman was no sainte."*

The utter falsehood of these allegations is of course now well known. The publication of the proceedings in the two trials, that before Cauchon in 1431 and the *procès de rehabilitation* in 1450-56, has in every way done justice to Jeanne's character for modesty and gentleness. But it must be remembered that no Englishman in Shakespeare's day could have come by the real facts. He might well believe that the eulogiums of the Maid by the French Chroniclers, even if he had access to their writings, were as one-sided as the denunciations of Hall, Holinshed and their English contemporaries. Even so honest an historian as Stow gravely retails the legend of Jeanne's simulated pregnancy, the most baseless of all the calumnies invented by her foes. It was not until

†This was Æneas Sylvius Piccolomini, Pope Pius II. He speaks somewhat hesitatingly in one or two places, but he also says that she was "inspired from on high as the event shows," *Divino afflata spiritu sicut res gestæ demonstrant*. See Ayroles, "Vraie Jeanne d'Arc." iv. pp. 247-257.

**He means St. Antoninus of Florence. In a passage in his "Chronicle" the saint declares that it seemed from her deeds that Jeanne was guided by the spirit of God. There was nothing unseemly or superstitious discovered in her.

*Hall, "Chronicle," ed. 1809, p. 159.

the publication of a translation of de Serres' "History of France," by Edward Grimestone in 1607, that the ordinary English reader had any opportunity of acquainting himself with the facts as they were recounted by the countrymen of the Maid. The effect of this publication was immediate and decisive. In 1611, five years before Shakespeare's death, appeared the "History of Greate Britaine," by John Speed, which Englishmen, we may say, at once recognized as the most important historical work up to that date produced on British soil in the vernacular. Speed's great folio was the link between the old and the new. In it we may discern the dawn of modern historical criticism, and a certain transparent honesty of purpose at once lent weight to the writer's opinion of John Rastell, already mentioned, whose testimony in any case is too slight and too negative to be of real importance. Speed was the first Englishman to show anything like impartiality in his judgment of the Maid.* Without venturing to pronounce a final verdict, he displays a readiness to accept the French estimate of Jeanne and to treat her alleged heavenly mission with all seriousness. De Serres' description of her as "continuing in her first speech so stedfastly uttering nothing but that which was modest, chaste, and holy, that honor and faith was given unto her sayings," is quoted and adopted as if it were Speed's own view. Moreover, the historian goes so far as to suggest that "to some it may seem more honorable to our nation that they were not to be expelled (from France) by a human power, but by a divine, extraordinarily revealing itself." Still whatever share Shakespeare may have had in the drama "I King Henry VI," Speed's "History" came too late to influence the setting of what must have been in any case his earliest play.

If I may state my own opinion of this obscure question, I am tempted to believe that "I King Henry VI," as we have it, is a maimed and degraded perversion of what Shakespeare in 1591 (then but a tyro play-wright and new to London) conceived on somewhat different lines. The crudeness, grossness and exaggeration of the delineation of the Pucelle in the act, seems to me to accord ill with the presentment of the same character in the earlier portion of the play. I could easily believe that in Shakespeare's original conception the question of the Maid's supernatural inspiration had been left unsolved and presented as a problem not wholly dissimilar to that later problem of Hamlet's madness. However closely we examine the text of the first acts, I can find nothing which suggests that the dramatist was treating the Pucelle as a mere study in the workings of religious hypocrisy. On the other hand, it seems in every way likely

*Polydore Vergil, who shows some sympathy for Jeanne, a sympathy for which he was rebuked by later chroniclers, and who declares her execution to have been an outrage, was not an Englishman. He had long been resident in England, but he wrote in Latin (c. 1534), and no translation of his work had been published in Shakespeare's time.

that a subtle conception of Jeanne as a patriot and a visionary would have found little favor with Shakespeare's fellow actors. This, they would have urged upon him, were not at all the stuff to find favor with the groundlings, especially at a period when the national spirit of the country had been worked up to fever pitch in the enthusiasm excited by the Armada and its sequels; and so, as I conceive, Shakespeare, in 1591, being as yet too inexperienced to make effective protest, a fifth act would have been clouted on to the four earlier ones at the cost of the utter defacement of the dramatist's original conception. Jeanne, the enemy of England, should be made to appear as a shameless courtesan, sold body and soul to the devil, and thunders of applause would greet the coarse jests that insinuated undue familiarity between her and the Dauphin, her Master. It is, I venture to think, not unworthy of notice in this connection that while the first edition of Holinshed's "Chronicle," printed in 1577, is extremely moderate in tone as regards the Pucelle and abstains almost entirely from violent denunciation, the second edition, which appeared ten years later, at a time when national feeling was running high, is swelled out in this section to more than double its bulk and breathes nothing but fierce invective against the shamelessness and hypocrisies of this "damnable sorceress, suborned by Sathan," "this foul accursed minister of Hell."

HERBERT THURSTON.

A Link with the Oxford Movement

On Sunday, April 18, prayers were asked throughout England for the repost of the soul of one of the "grand old men" of the English hierarchy, Bishop Wilkinson, of the northern Diocese of Hexham and Newcastle. He died on Saturday morning at Ushaw College in his eighty-fifth year. He had been ill since Christmas. His death breaks one of the few remaining links with the days of the "Second Spring" of Catholicity in England. He was one of the many converts who entered the Church in the twelve months after Newman's conversion. "I simply owe everything to Newman," he wrote, "to the 'Tracts for the Times,' and to the Puseyite movement generally." Bishop Wilkinson was a typical northern Englishman, born among the hills of Durham, where he passed most of his life. He was one of the five sons of George Hutton Wilkinson of Harperley Park, a successful and wealthy lawyer, who was for some time Recorder of Newcastle. Two of the sons became clergymen of the Established Church, another was a general in the army, and a fourth was an officer in the Royal Navy. Thomas Wilkinson, the second son and the future Catholic bishop, was born at Harperley Park, Durham, on April 5, 1825. He was educated at Harrow, and then, having decided to enter the ministry of the Church of England, became a student of the University of Durham, then mainly an organization for training clergymen for the northern dioceses of the Establishment.

These were the days of the Oxford movement. There was a stirring of men's hearts and minds such as there had not been in England for three hundred years. The old theories of Protestantism and the Reformation were falling to pieces. Men were asking themselves where was the Catholic Church of the Creed, and trying to find a way of satisfying themselves that the English Church, in which they had been born and baptized, was a branch of it, with secure links joining it not only to the Primitive Church of the Fathers, but to the Church of early days in England itself. No pious and thoughtful student in Durham could fail to think of that past, for Durham is the city of St. Cuthbert. Traditions of his miracles and his preaching still live among the country folk of the dales and hills around the magnificent cathedral, and in its Lady Chapel is the tomb of St. Bede, the historian and doctor of the Saxon Church. Young Thomas Wilkinson began to study the burning question of the moment and to doubt of his position. One day alone in the chapel he knelt by the tomb of Bede and prayed his first conditional prayer to a saint: "If you are a saint in heaven," he said, "and if you can hear men, and if the Roman Catholic religion is the true religion, help me to embrace it." His prayer was heard, but there were still two years before he saw his duty clearly and made the final step. He took his M.A. degree at Durham in 1844, and then went to St. Saviour's, Leeds, where, attached to the parish church, there was a small house of study built and founded by Dr. Pusey. The Rector of St. Saviour's presided over a community of half a dozen young men, all preparing for Anglican orders, and living under a rule drawn up by Pusey, a rule full of Catholic practices of piety. Then came news that first one, then another of the Oxford men had "gone over to Rome," and at last in October, 1845, that Newman himself had been received into the Church by Father Dominic the Passionist. Newman's conversion led to many more, and Thomas Wilkinson at Leeds was for months passing through the final trials that so often precede such a great change. He went to Oxford one day in 1846 to discuss the whole question with Pusey. The Anglican leader failed to solve his difficulties. He went back to Leeds, left St. Saviour's, sought out the Catholic priest, put himself under instruction and was received into the Church with two of his friends.

Then the work of his life began. He went to Oscott, where on December 23d, 1848, he was ordained a priest by Newman, and said his first Mass on Christmas Eve. In a letter written in November, 1900, he says: "After fifty-two years of priesthood I can only say that I hardly as yet realize the great mercy God has extended to me, in bringing me out of the darkness of Puseyite Protestantism into the glorious light of the One True Faith, and making me a loyal and loving subject of my Lord the Pope."

From Oscott, early in 1849, the young priest was sent to evangelize his native Durham. His first mission was

at the village of Wolsingham, among the hills of the upper valley of the Wear, and not far from his old home at Harperley. A stable served as a school for thirty-five children. The hay-loft above it was his church. It was a reminder of the stable of Bethlehem. Here he worked for twelve years, and built at last schools and a fine church dedicated to the martyr St. Thomas of Canterbury, and with a congregation largely composed of his converts. He had a rugged, unadorned eloquence that came home to the plain spoken northern folk—farmers, herdsmen and miners, whom he told that he preached to them the faith of their fathers, the religion of Bede and Cuthbert. From Wolsingham he sent at his own expense six of his young men to serve in the Pontifical Army. He had already twice visited Rome, and zealous devotion to the Holy See was one of his characteristics. In 1861 he was transferred to the mission of Crook, where he spent fifteen years. In 1876 he had a severe illness and his health seemed to be permanently broken down. He had to resign his work at Crook and go to live for awhile in retirement on the estate of Thistleflat, a property he had inherited from his father. But as soon as the doctors would allow him he would go Sunday after Sunday to say Mass and preach, now in one, now in another, of the country churches in the county. He had been made a Canon at the diocese of Hexham and Newcastle in 1865. On the death of Bishop Bewick in 1886 he was chosen Vicar Capitular by his colleagues. His health was now completely restored, and Bishop Bewick's successor, Bishop O'Callaghan, appointed him his Vicar General and took him with him to Rome on his first visit *ad limina*. In July, 1888, Canon Wilkinson was made Coadjutor Bishop of Newcastle, and, on Dr. O'Callaghan resigning the see through ill health, he succeeded him in Christmas week, 1889.

One of his first acts was to organize and conduct a pilgrimage to St. Cuthbert's ruined Abbey of Lindisfarne on Holy Island, the cradle of Christianity for northern England. There, for the first time since the Reformation, Mass was said under the open sky, in the roofless church, the temporary altar being erected on the foundations of the old high altar. Beside the Bishop's throne stood a Papal Zouave in the gray uniform, the survivor of the little band he had sent to Rome from Wolsingham thirty years before. With his work as Bishop of Hexham and Newcastle he coupled the presidency of Ushaw College, which is the great Catholic centre for both lay and ecclesiastical studies in the north. Without departing from its old traditions he introduced into the college some of the best methods of his old school of Harrow. Last year he presided at the centenary celebrations at Ushaw. It was the last great act of his life, and the college chapel which he redecored and beautified for this occasion will be his monument.

Four years ago Canon Collins of Newcastle was chosen his coadjutor and consecrated by Archbishop Bourne. He will succeed him. More than sixty years of priest-

hood, and twenty years in the episcopate sum up the record of Bishop Wilkinson's life. He did a great work for the building up of the Catholic Church in the north, the part of England where, in the days of the Reformation, noble and peasant united in more than one brave fight for the old Faith, the land of St. Cuthbert and St. Bede, and of the "Pilgrimage of Grace," consecrated by the blood of countless martyrs, of most of whose names only Heaven keeps the record.

A.

The Real Luther*

II—(Concluded)

All scholars acknowledged that Denifle was an authority, who in his superlative command of his specialized and chosen field, stood without a peer. His mastery of Scholasticism and Mysticism was unimpeachable. His admitted supremacy in the field of medievalism made him a last court of appeal. His historical rectitude was inflexible and unwavering. His stupendous knowledge of ancient and medieval manuscripts gave him a superiority that no one questioned, and was fittingly acknowledged by the academic honors and diplomas heaped upon him by universities and learned societies throughout Europe. Now he stakes the prestige of his reputation, the enormous acquirements of his knowledge, to prove that Luther either misled his followers or misunderstood himself, that his knowledge of Scholasticism is a mere caricature, that in the deeper science of Mysticism he is a blundering tyro, and that he, as well as his champions, was perpetuating a huge falsehood. That falsehood he would demolish, not merely refute.

In his eyes the ailment was beyond the reach of tonics and palliatives. Inveterate disease demands drastic remedy. Putrescent tumors and gangrened sores, to be cured radically, call for the surgeon's scalpel or mordant caustic, and not dulling sedatives or stupefying opiates. He proposes to attack this centuries ailment. In his warfare he will be open and aboveboard; no surprise, no strategy. He enters the field, as he himself tells us, "with an open visor and scientific ammunition"; he "was compelled to attack violently in order to compel Protestant theologians to a declaration"; his "object was to pierce the Reformer to the very heart." "Los-von-Rom" is met by "Los-von-Luther." It was as Harnack says "a declaration of war." Preciosity of language, sentimentality of thought, rhetorical rant were to be met with triphammer ruggedness of speech, punctilious regard for truth and the encyclopedic resourcefulness of Denifle. Nor was he perturbed when he saw himself confronted by the intellectual mind of Germany. Harnack (whose "Monasticism; Its Ideals and History" is beaten to a veritable pulp) and Seeberg, of Berlin; Hausleiter, of Greifswald; Loesch, of Vienna; Walther,

**Luther und Lutherthum, Zweiter Band, bearbeitet von ALBERT MARIA WEISS. O. P. Kirchheim & Co., Mainz, 1909.*

of Rostock; Kolde and Fester, of Erlangen; Köhler, of Giessen; Kawerau, of Breslau; Hausrath, of Heidelberg; Baumann, of Göttingen—all assailed the vehement Dominican, only to provoke renewed scourgings, and make their arguments shrivel up under a more concentrated corrosive criticism.

We admit that this tone of raging violence and misanthropic bitterness may detract from the literary merit of the book, may even impair its general usefulness and popularity. But it certainly does not deprive it of its inherent worth. The shell may be unsightly, but the kernel is nutritious. The value of the diamond is only secondarily in its setting. The act of Our Lord driving the money changers out of the Temple was hardly characterized by our most approved modern philanthropic methods, nor can His denunciation of the Scribes and Pharisees be sounded by the plummet of Chesterfieldian verbal nicety. "Absolute, peremptory facts are bullies," says the Autocrat of the Breakfast Table, "and those who keep company with them are apt to get a bullying habit of mind." The object of reading history is truth, not the cultivation of style. There is more than a substratum of truth in Augustine Birrell's epigram on historians: "unless they have good styles they are so hard to read, and if they have good styles they are so apt to lie." True, Denifle softened the irascible tone in the second edition, he even eliminated an entire chapter dealing with some speculative physiognomic reflections. The inclusion or exclusion of both, however, in no way affect the main thesis. Its truth remains serenely radiant.

It is a credit to German scholarship, that though it had a rude awakening and winced under many a smart thrust and was routed in its own defense, it nevertheless did not hesitate to pay its tribute to the marvelous care, almost faultless accuracy and supreme command of his materials, with which the work was done. The editors of the great Weimar edition of Luther's complete work ("Kritische Gesamtausgabe") in which Denifle picked sufficient flaws to shake confidence in all its past volumes, and to cast doubt on future additions should, according to Professor Merkle, "have thanked the Dominican for doing so much of their colossal work in so short a time." Professor Kawerau, admittedly the greatest of Protestant Lutheran specialists, who is a frequent sufferer from his animadversions, admits the results of Denifle's critical researches, "a fact that is a lasting credit to his character and knowledge," and frankly confesses his indebtedness for the "fulness of most valuable information gleaned from his incomparable familiarity with ancient and medieval literature," and goes still further by declaring that the "superbly erudite Denifle reveals himself on almost every page, and that in many details our Luther researches will profit by the acquisition of many valuable contributions." To Professor Köhler "Denifle's book proves how much we have yet to learn, and shames us by a series of most pregnant observations." To the *Deutsche Literaturzeitung* "Denifle's work in its dogmatic historical

appraisal of Luther takes such a step in advance that Protestant theologians cannot fail to acknowledge it, as soon as they have mastered the irritation caused by the violent tone of the Tyrolese." And what must be our thoughts, when a critic of "Die Reformation," in the *Literary Supplement*, calls the work "an evidence of Denifle's astounding erudition," and with a candor that fairly takes our breath away, confesses: "There is no doubt that Denifle has proved that Luther was in error when he claims that the early theologians almost without exception understood *Justitia Dei* (Rom. I, 17) in the sense of divine wrath, and had no conception of Justification!"

While the second volume of Denifle's great work was still in preparation, and while on his way to England to receive the honorary doctorate from Cambridge University, which by the way, in the formula of its proposed presentation singled out his Luther study as especially worthy of commendation, he died suddenly on June 10, 1905, at Munich, in his sixty-first year. He was buried on the twelfth; his degree was to be conferred on the fourteenth of the same month.

The second volume, just published, comes from the hands of his co-laborer and fellow Dominican, Weiss, an experienced scholar, who has not only edited the second edition of the first volume, but has enriched the literature of the subject by an original work—"Lutherpsychologie als Schlüssel zur Lutherlegende," which has already seen its second edition.

The tone of the present volume is less aggressive in attack, more tranquil in tone, in part brilliantly written. The immense collection of Denifle was too bulky and voluminous to sift or assimilate, but it is promised in a huge supplementary volume giving a contemporary survey of the moral, intellectual and social conditions that led to the Reformation. New material he did not seek, for the reason that the material already on hand was too unwieldy to admit of proper compilation or condensation. Reaffirming the dictum of Denifle, that no theologian or historian is qualified to write about Luther unless he is intimately acquainted and thoroughly familiar with the life, thought and genius of the Middle Ages, Scholasticism and Mysticism, he proceeds to the development of the thesis to which he devotes the volume: that the Reformation is not the outcome of one individual or nation, but the resultant product of the anti-ecclesiastical spirit and destructive teachings of the fourteenth and fifteenth centuries.

Students of Gairdner's "Lollardy and the Reformation in England" just published, will be struck by the author's genesis of the Reformation in Germany. The analogy is most striking; the diagnosis almost identical; the symptoms and causes not dissimilar; the ground covered practically the same, with only a slight change of conditions, and these more national and racial than theological or historical. Luther's was no creative mind. The element of constructiveness was lacking in him, a lack

seldom noticed, for Melanchthon, his *alter ego*, had it in an eminent degree. Not a doctrine can be ascribed to Luther, the source of which cannot be traced elsewhere. Does not Barge, in his two volumes "Life of Andreas Bodenstein von Karlstadt," at this very moment, charge Luther with stealing his clients' innovations and doctrines? Lutheranism in its essential parts was in existence before Luther. The reform movement made him, not he the reform movement. Weiss answers this question with an outlay of historical knowledge, a luminous power of exposition, that will no doubt make this second a fit companion to Denifle's more exhaustive first volume, and the whole work one that must for the future be reckoned with in writing the history of Luther and Lutheranism.

H. G. GANSS.

Workingmen's Retreats in Belgium

Readers of René Bazin's novel, "The Coming Harvest" (Scribner's), were without doubt surprised at the outcome of the plot. To bring a militant socialist, who had passed through all the degrees of illusion and disillusion, to find a remedy for his unhappiness and discontent in the religious quiet of a retreat was certainly a variant of the ordinary ending of novels. It was thus that *Gilbert Cloquet* was converted, and the purpose of the novelist has since been declared to have been to make known the Jesuit Houses of Retreat, and thus raise up others elsewhere to spread the immense good they have been doing for many years in Belgium. The power for good, Bazin has described so vividly, had merited a very eulogistic letter of Pius X, who wrote in 1904 to R. P. Criquebon, Superior of Xhovémont, that in his great work of restoring all things in Christ he trusted greatly to the Exercises of St. Ignatius made by workingmen and their employers. And the Holy Father added that, in his view, no method of securing the salvation of souls would compare with this of retreats. This letter voiced the feelings of the Belgian Episcopate, which had been frequently expressed before. Bishop Waffelaert of Bruges, Bishop du Rousseaux of Tournai, and Bishop Heylen of Namur, had especially taken the work under their protection and forwarded it by every means in their power. Even more eloquent are the 80,000 men and 66,000 women of the working class, who since 1891 have passed through the Houses of Retreat at Fayt-les-Manage, Ghent, Arlon, Lierre, Liège and Alken. And not less so the 17,000 members of the employing or capital class, who have made retreats since 1865 at Tronchiennes. When to these is added the really remarkable number of those who have made retreats in other houses than those just mentioned, one is prepared for the fact that at present in Belgium there are more than 10,000 men and 14,000 or 15,000 women and girls of the working class who yearly pass three days in making the Spiritual Exercises of St. Ignatius in twenty-two houses set apart for this purpose. Bazin had reason to call his book "The Coming Harvest," in presence of such an army of Apostles.

This fruitful work was begun, in 1890, among the miners of Hainaut, saturated with socialism, whose revolutionary spirit showed itself so strongly in the strikes of 1886. In that year P. Lechien got together, with the aid of a social studies' club, some fifteen employers and forty-two workmen. The next year there were 127 workingmen—glass-workers, miners and foundry-hands—and among them were twenty-seven Knights of Labor, which is the Belgian expression of the most advanced Socialism. The opposition that accompanies every good work was not wanting. The Socialist enemies of the retreat massed in such force that the retreatants entered the college through files of police; Socialist newspapers threatened a strike, and announced angrily that they awaited only the end of the retreat to undo what the Jesuits had done. But it was rather God and "the men of a new sort and all of one kind," as one of them put it, with whom they had to deal. The next year saw the opening of "The House of Our Lady of Work" at Fayt-les-Manage, the first house set aside exclusively for the purpose of retreats, and since then it has entertained more than 25,000 workmen who have left their factories and their mines and gone there to meditate and pray for three days. The calm holy peace that pervades the place is the greatest possible contrast to the clanging foundries and roaring furnaces. Even more so is one struck by the serious groups of men reading the "Imitation of Christ" together in the shaded walks, or weeping alone in the chapel. Since the organized beginning at Fayt other houses of retreat have been opened in different parts of the country, so that now there is at least one in the immediate vicinity of every industrial center.

One of the heads of the Socialist body remarked that nothing was to be feared from Catholic action. "There was," he said, "a void between the preachers of the Word and the people; there were no middlemen to fill this void, and so no results could be possible." The partial truth that these remarks contain was emphasized by Bishop Rutten of Liège in a letter to the Clergy, in which he insisted on the necessity of co-operation to bring back efficaciously the indifferent and the straggling. To assure this lay co-operation, the help of these lay apostles, is the purpose of the retreats. The work of persuasion that present social conditions, and often his vocation itself, make difficult or impossible for a priest, is easy for workingman among workingmen. He speaks their language, lives their lives, has the same hopes and difficulties. He may go, by right of bearing the same burden, where and in a way that the priest may find at times impossible. The houses of retreat hoped to form these lay workers to assist the priest in building up the moral life of our Lord's Church; and they have succeeded beyond all expectation. In a word there is now, in very many parishes of Belgium, a body of lay apostles who work under and with their priest with a success that would, I think, astonish us if it were fully known. Success demands exact organization

CORRESPONDENCE

Political Situation in Italy

ROME, APRIL 7.

The results have justified my horoscope of the political situation of the Italian ministry, which the Radicals claimed to have beaten. It took only a week to convince the most incredulous that the Prime Minister is as much master of the present chamber as he was of the former one; and that a dozen more rabid Socialists have little influence on the chamber's policy, which remains as before with perhaps an added touch of democracy. The debate on the reply to the King's speech bordered closely on incivility. It was clear from the opening speeches that the Socialists were trying to bring up the question of anti-Clericalism and trap the government into a statement thereon. But the game was spoiled by a Catholic Deputy, Cameroni, in a brilliant speech, which won the applause of all the Constitutionalists. There was much excitement, and abuse was hurled by the Extreme Left against the Catholics who it is well known intend to stand up against the Socialists all along the line. The Socialists strove to play the bully, and mistook insolence for strength. Even his opponents had to admit the adroitness of the reply of the President of the Council. He performed a flank movement on the Socialists, and asked for a vote of confidence, and his majority was greater than he could have hoped for. A second vote on the import and export of grain gave him even a greater majority, and to-day he goes to Cavour, Turin, to spend the holidays with his family.

Before going, however, he fulfilled two important duties. First he announced the eighteen new Senators who in Italy are the free choice of the King. In this also he was in most happy vein. His strength permitted him to be generous; and for the first time in Italian politics we had the experience of a President of the Council advancing to Senatorial rank five men opposed to him in politics. A significant omission from the list is that of the name of the masonic Syndic of Rome, a supporter of the *bloc*, Nathan, who felt sure of election to the Senate. It may be the beginning of a new era in the relations between the Quirinal and the Capitol. In any case the Quirinal can hardly have been flattered at the way in which the Syndic, formerly Grand-Master of the Freemasons, tolerated the insults recently hurled at the monarchy in the Capitol. But it is much too soon to risk a conclusion in dealing with such matters. At all events the fact itself has greatly pleased all real lovers of liberty. Another incident was the sudden and unexpected resignation of the Minister of War, Casana of Turin, the first civil minister to hold such a position in the new Kingdom of Italy. The cause of his resignation seems to have been a difference of view from that of the President of the Council and the Treasurer of State as to the military budget. It is likely also there is on foot a much needed reform of the army corps. Casana is succeeded by General Spingardi, a full-blooded Piedmontese. The position he is called to fill is by no means an easy one. Time will say whether he improves it. In politics prophecy is difficult.

The school question in Canada is a matter of concern at the Vatican just now. Between 1890 and 1897 the Catholics of Manitoba claimed for their province the right to have separate schools as guaranteed them by the

Constitution. In their struggle they were ably led by Mgr. Begin, at present Archbishop of Quebec; but the fight was lost, although Leo XIII, in the Encyclical "Affari Vos," addressed to the Canadian Bishops, condemned the Government school regulations which made the schools nominally neutral, but really atheistic. Official promises made to Rome had not been kept, and in 1905 the question took on a new phase in the Province of Alberta and Saskatchewan, which has by law a right to Catholic schools. But Government opportunism prevailed over Catholic rights, and once more the neutral school system has conquered. The fault does not lie with the episcopate. As I write, a new struggle on the school question has arisen at Keewatun on the occasion of its being annexed by the province of Manitoba. The Catholics are asking whether they are to retain their schools, or whether these are to be neutralized. Public opinion is greatly excited; and it is not easy to account for the attitude of a section of the Catholic press, which merely relates the occurrence, and says nothing further about it. Perhaps the *Virus liberale* has infected them. Certainly the attitude of the Bishops has not changed; and on the eve of the convening of the first National Canadian Council they cannot fail to take up arms for the defence of the Christian freedom of a people hitherto sincerely Christian, but now a prey to the wiles and snares of an underhand Liberalism. L'EREMITE.

Centenary of St. Anselm

LONDON, APRIL 21, 1909.

This day eight hundred years ago, St. Anselm went to his reward. If ever there was a man who might be taken as the ideal type of a Catholic prelate, it was Anselm of Aosta. A monk and an abbot, he chose for himself the life of the evangelical counsels, which the men of the Reformation denounced as superstitious follies. When he left his abbey of Bec to become Archbishop of Canterbury in the days of William Rufus, he was the fearless champion of the rights of the Church and of the Holy See against those very claims of State supremacy which were in later years the keynote of the English Reformation, and are to-day primary principles of the Established Church of England. He was one of the founders of scholastic theology, and the two devotions of his life were to the Sacramental Presence of Our Lord in the Holy Eucharist, and to the Blessed Mother of God, the feast of whose Immaculate Conception he was the first to celebrate solemnly in the West. Is it not strange, then, to hear of the memory of such a man being commemorated this morning by a solemn service at Canterbury Cathedral, presided over by Dr. Davidson, the Protestant Primate of the State Church? One wonders what has become of the old fashioned British common-sense when such a violation of all consistency is possible. There is to be a "choral communion" in St. Anselm's chapel. This means in plain English that there is to be a celebration, with the chanting of anthems, of the "Lord's Supper" as directed in the Book of Common Prayer, with its rubrics warning all against the very doctrine of the Sacramental Presence which St. Anselm regarded as a central fact of Christianity. It will take place in the chapel of his cathedral, which he dedicated to Sts. Peter and Paul in testimony of his devotion to the Holy See. The chapel came to be called by his name because his relics were for centuries enshrined beneath its altar, till the men of the Reformation destroyed both altar and shrine. Then there is to be an

address on St. Anselm by Dr. Davidson. What will he say? He holds possession of St. Anselm's Cathedral of Canterbury in virtue only of that very State supremacy against which the saint's whole episcopate was a living and continuous protest and which he regarded as a criminal and sacrilegious usurpation. In the light of history this Canterbury celebration is only reasonable and fitting if we start with the assumption that there is no real difference between black and white, no contradiction between yea and nay.

Far different was the celebration at which I have just been present in Westminster Cathedral. There we felt that there were no contradictions, no fictions, but the great reality. The central rite was the same Holy Sacrifice that Anselm offered day by day. In the presiding prelate we recognized the rightful successor of St. Anselm, like him Primate of the Catholic Church in England, not by the warrant of the State, but by the authority of the Holy See.

Outside the Cathedral on the great piers that support the arch of the main entrance, there are large medallions carved in stone of the sainted archbishops of the Church in England. The medallion of St. Anselm was beautifully decorated. It was encircled with a laurel wreath and garlands of laurel on the pillar shafts on either side of it. Above was a white tablet with the inscription in red letters, "ST. ANSELM, A. D. 1109." Below the medallion the arms of the See of Canterbury were worked in flowers, the white pallium on a purple shield. Then there was a mass of green foliage and flowers of the papal colors—white and yellow.

St. Anselm's first great battle was over the reception of the pallium, the badge of his authority as archbishop. The Red King tried to persuade the Pope to send it to him to be conferred by Royal authority on an archbishop of his own choice. St. Urban sent it direct to Anselm, who received it from the hands of the Papal Legate at Canterbury on the day of his first great triumph. Strangely enough the Protestant Archbishops of Canterbury still use the old Catholic arms of the See, the pallium, the badge of authority derived from Rome, the consecrated badge received from the successors of St. Peter by every archbishop till the Reformation. But today we felt the difference between traditional sham and living reality, as at the beginning of the High Mass the procession made its way through the kneeling crowds in the vast cathedral. After the long array of acolytes, clergy, canons and bishops came the Primate of Catholic England, and over his vestments hung the white pallium with its black crosses, the same visible sign of his authority from Rome that Anselm received at the high altar of Canterbury from the hands of the Legate more than eight hundred years ago.

Eight of the bishops of England were present with their Metropolitan in the sanctuary of the cathedral to-day. They were the Bishops of Southwark, Birmingham, Liverpool, Salford, Shrewsbury, Northampton, Plymouth and Portsmouth. The Bishops of Menevia and of Middlesborough are in Rome, where they went to represent the English episcopate at the beatification of Blessed Joan of Arc. The other bishops are at Ushaw College to-day, assisting at the funeral of Bishop Wilkinson of Hexham and Newcastle.

The Archbishop was the celebrant of the High Mass. The sermon was preached by Mgr. Moyes, from the text "An obedient man shall speak of victories." "In the long roll of our Archbishops," he said, "who governed the Church in this land during the thousand years from the coming of St. Augustine to the Reformation, St.

Anselm was one of the holiest, the most learned and the most brave—the one whom God raised up in the hour of need to be the dauntless champion of Church liberty and of Papal authority in England. In that illustrious succession we have scholars like Lanfranc and saints like Edmund Rich and defenders of the Church like Thomas à Becket. But in Anselm we have combined the glory of all three, and he stands forth in the vista of our Catholic past as the saintly religious, the great intellectual thinker, and the valiant archbishop, who, amid the dangers and difficulties of his day, fought and won the battle of the Church's freedom."

Then he told the story of Anselm's life, of his two conflicts, with William Rufus over the question of the pallium and with Henry I over that of investitures. He read from Eadmer's "Chronicle" the speech of Anselm at the Conference of Rockingham, when his more timid colleagues would have bowed to the pretensions of Rufus, and the Archbishop, "with kindling countenance and deep earnest voice" said to them: "Seeing that you, who are the pastors of the Christian flock, and you who are called the chiefs of the people, are unwilling to give to me, your father, any counsel except according to the pleasure of one man, I will have recourse to the Chief Pastor, to the Lord of all, to the Angel of Great Counsel, and in this cause, which is that of Him and of His Church, I will follow the counsel which I shall receive from Him. He says to the most blessed Peter, Prince of the Apostles, 'Thou art Peter, and upon this rock I will build my Church, and the gates of hell shall not prevail against it, and to thee will I give the key of the Kingdom of Heaven,' and to all the Apostles in common, 'He that heareth you, heareth Me, and he that despiseth you despiseth Me,' and 'He that toucheth you toucheth the apple of My eye.' Even as we receive these things as said primarily to Blessed Peter and in him to the other Apostles, so we hold them to apply primarily to the successor of St. Peter and through him to the other Bishops who take the place of the Apostles. They do not apply to any emperor, to any king, to any duke, to any count. But in what we owe subjection and service to earthly princes the same Angel of Great Counsel teaches us and instructs up when he says, 'Render to Cæsar the things that are Cæsar's, and to God the things that are God's. These are the words and these are the counsels of God. These I stand by, these I accept, and from these I will never depart. Wherefore know all of you that in the things that are of God I will render obedience to the successor of St. Peter; and in those things which rightly pertain to the earthly dignity of my lord the King I will render him faithfully counsel and help to the best of my knowledge and power."

"Here," continued Mgr. Moyes, "we have a remarkably clear statement of the Catholic doctrine of the Two Powers, of the independence of the Spiritual Power and of the Divine Institution and right of the Papacy. These were the principles for which Anselm fought. Had England at a later crisis been faithful to his teaching we should be keeping this centenary to-day in his own cathedral of Canterbury."

He went on to tell of his triumph, and then to point out a practical lesson. If we are to convert England, he argued, it will be by living ourselves lives worthy of the saints, and cultivating in our own souls the interior life of union with God. Anselm became Archbishop in his sixtieth year, and most of those years, before he came to Canterbury, he had spent in the Abbey of Bec, growing in holiness, in self-conquest, in union with God. Thence came his strength. Ours, too, must come from a vigor-

ous Catholic life. We have the same means of grace he had. For us past and present are one continuous reality—"we need no petty pageantry to call up the part of our Church, for it lives on in the realities of the present, in our doctrines, our liturgy, our worship, our union with the See of Peter. Our Catholic past is vitally and inseparably with us in our Catholic present, and with us not in the hollowness of any mere make-believe stage scenery or apparel, but in the palpitating reality of our Catholic life centering in the August Sacrifice of our Altars—the sacrifice of the Lamb slain before the beginning of the world."

It was a sermon worthy of the great occasion. After the Mass a special message from the Holy Father was read, giving his blessing to all present. In the afternoon the celebration of the centenary was concluded with solemn Vespers, Benediction of the Blessed Sacrament and the *Te Deum*. A.

Corsica's Undeveloped Resources

With her zone of mountains gracefully standing out against the sky, her infinite horizons, her beautiful effects of light, Corsica, backed by the blue waves of the Tyrrhenian Sea, is one of the most charming islands in the Mediterranean. Endowed with a fertile soil and a climate like that of northern Europe on the hills, and that of Algeria in the plains, inhabited by an energetic race, hard-working, clever and enterprising, it would seem that the people of the country ought to be happy; yet, during all her history, with the exception of a few short periods, are but a long series of sorrows and lamentations.

Without going as far back as the Carthaginian and Roman epochs, we know she was traversed by the barbarian hordes, especially the Vandals at the time of the fall of the Empire. Afterwards she was invaded by the Saracens. The head of a Moor which figures in the middle of her ancient flag is probably in memory of her struggles against the Saracen. We know Pisa gave Corsica one of the few bright periods in her history. The beginnings of the Genoese dominion were also flourishing, but for reasons of which we shall not speak here, Corsica, after some time found that yoke oppressive and rebelled against the Serene Republic, in the same way and in the same century that the American colonists rose against England. Corsica fought against Genoa from 1729 to 1768 to gain her independence. The name of General Paoli predominates during the second part of that period, but Paoli was doomed to failure in the struggle, with his feeble contingents, badly armed, isolated and reduced to their own resources. Those heroes fought boldly for their freedom, and by their noble failure were worthy to join hands with their conquerors.

Since that time, Corsica has remained French, and has given her loyal heart to her new governors. Unceasingly she has given France proofs of her devotion and shed her blood on every field of battle where her flag has floated. Corsica has enriched France with men of the greatest valor in all branches of human activity, she gave her even an emperor, the greatest genius of modern times, and a dynasty. However, Corsica still complains, and now-a-days the Corsican newspapers, as well as several important ones on the continent, declare she is justified in complaining that she is forsaken by France. The "Isle of Beauty," as some writers say, seems to be the "unfortunate island."

The French government itself has grown anxious about

the situation. Last September, M. Clémenceau addressed a report to the President of the Republic, treating of the economical, financial and administrative situation of Corsica. In consequence the Cabinet Council named a Commission to inquire into means for assuring the better working of public services and developing the economical resources of the island. A sub-commission was sent to Corsica, and the reports should have been handed in after a delay of three months. In October, 1908, the sub-commission visited the island and heard the grievances of the prominent men, the general counsellors, the mayors of the principal towns, the representatives of Bastia's chamber of commerce, the presidents of the syndicates of initiative, etc. It was agreed that the chief causes which prevent the economical growth of the island are: malaria, the insufficiency of ways of transport, the demands of the steamship company which undertakes the passenger service, the ignorance of those charged with the new agricultural works, and the difficulty of sending out the agricultural products. The insalubrity of the eastern coast is the result of negligence, as that plain should be of unmatched fertility, and was not always unhealthy. Formerly there were in that region important towns such as Aleria and Mariana. In Italy the fens of Tuscany have been drained, and money is spent in abundance for the cultivation of Sardinia. In France "les Dombes" and "la Sologne" have been purified. Why is not the same thing done for Corsica? A little has been done, but the principal part is still undone.

Owing to the small postal subsidies, which are only 550,000 francs (\$111,000), there is only a single steamship company (Frassinetti and Co.) of Marseilles, engaged in the passenger traffic. With the exception of two, all the trips of the boats of this company are very long, and the traders are dissatisfied because the cost of land transport is again increased by the shipping and unloading charges in the ports. However, the company has built new steamers, which are quite comfortable.

The railway, chartered in 1889, extends from Bastia to Ajaccio, with branch lines to Calvi. From every side come requests for the completion of the line in order to establish communication with the north of the island. For the past few weeks a motor-car service has been in operation. We owe this to the initiative of the Mayor of Bonifacio and of an important merchant in Bastia.

As M. Clémenceau says, "Corsica is essentially an agricultural country and could furnish all sorts of produce: wheat, wine and oranges; there are vast forests of chestnuts, beeches and oaks (and we may add the pine on the central plateau, and the olive-trees half way up the hills). In short, all the productions of all the zones from the coast to the highest mountain." Agricultural schools should be established on several points of the island to keep up with modern progress. The merchant service should have better ways of transporting the products of the soil which are perishable, and the tolls in Marseilles should be reduced.

But the principal hindrance to the economical progress of Corsica is a moral one. Corsica is stricken by a mania for politics. All her energies are turned in that direction. Works of private initiative and general interest are forgotten; men look only to the government in order to obtain for themselves all it can give. They hope for all from the senator or deputy who must work for them alone. The different Republican Cabinets which have succeeded each other have only increased this deplorable state of affairs. The Corsicans are slaves of a government which has no regard for their religion or prosperity.

ALEXANDER GUASCO.

AMERICA

A CATHOLIC REVIEW OF THE WEEK

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Unequal School Appropriations

The results of a special investigation instituted by the Commission of Industrial Education in the State of Massachusetts during last year, suggest some practical conclusions. It was learned through the Commission's inquiries that of the 49,201 pupils in the four highest grades in the thirty-six largest cities, more than 11,000 expect to leave school during the grammar course or at its end. The parents of such pupils in four of the manufacturing centres of the state were asked personally whether they favored the opening of local industrial schools. More than nine in every ten of 6,829 family heads, representing nearly 10,000 children of industrial school age, answered affirmatively.

There has been for years a growing opposition among "the plain people" to the heavy increase in school appropriations because of the tendency to extravagant expenditure in high school departments. A multiplying of courses, and, in consequence, of professorships, makes our high school programs read more like the announcement of a flourishing university, and the expense account is fattened accordingly.

Meantime the children of the people who pay the bulk of the school-tax find it difficult to devote the eight years to school work which present day programs assign to the grammar grades. In old days there was a disposition to give to those who otherwise would not have the opportunity, that thorough common-school training recognized as needed in a democratic country like our own. The cultural training of higher faculties was left to those whose aspirations led them to seek it, and whose means made the seeking possible. School taxes, in consequence, did not bear so heavily upon the poorer classes, and the return for the expense was worth the while, since the public schools taught what the public wanted.

Might it not be well for us to profit by the homely common-sense attitude of earlier days and to lessen the burden of taxation resting upon the poor by cutting the appropriation for public-school purposes? The immense

sums expended in favor of departments whose advantages because of economic conditions, the majority of the people cannot enjoy, might well be spared. And if, as sometimes is argued, the American people will never agree to any suggestion of parsimony in reference to its public school system, might not at least a greater sense of justice be manifested towards them in appreciation of their stand?

Why not dispose the school appropriations with especial intent to build up the grammar departments, multiply grammar schools and perfect their equipment to the last degree? Then, too, as the report quoted above shows, there is a growing sentiment on the part of the people in favor of manual and industrial training in grade schools. Why not foster a sentiment undoubtedly healthy and give to the poor the benefit of the heavy burden of tax they carry by developing the facilities for such training? The children of the poor will thus receive a juster meed of consideration, and the advantages held out to them during the few years of school training their poverty allows, will tend to form in them qualities of skilled artisanship such as are the pride of the working classes in other lands.

Impartiality with Bias

The selections on the beatification of Jeanne d'Arc in the *Literary Digest* of May 1, contain a few garbled extracts from an article of Rev. M. Kenny, S.J., in the *Brooklyn Eagle*, to which paper by the way credit is not given. Torn from the context, the phrases suggest the idea that their author was surprised or shocked at the whole beatification process. Not to destroy this impression a longer passage from the same article is attributed to "a writer in the *Freemen's Journal*," though that paper in copying Father Kenny's article had made proper acknowledgement. The *Digest* makes no citation to indicate the true attitude of the Church towards the Maid from the beginning, or to show that the court which condemned her without any authorization of the Church, had also denied her appeal to Church and Pope. But having impressed its readers with due sense of its impartiality in citing apparently two Catholic authorities, the road is open to the enemy's camp. The Protestant press and Protestant authors generally have paid generous tribute to the Blessed Maid of France, but the *Digest* prefers to glean from the *Christian Observer* a paragraph, of which this is the characteristic note: "The same Catholic Church whose ecclesiastical court condemned her to death has beatified her and canonized her as a saint. . . . How then can the witch and heretic of 500 years ago be a saint to-day?" and so on. Many non-Catholic papers contain the answer to this calumny, but the *Digest* chooses to print it is unchallenged. The *Springfield Republican* is allowed to depict France's reverence for Blessed Jeanne, but over against this citation is set up a print of her beautiful statue at Rouen with this inscription supplied by the *Digest*: "Expressing possibly the moment of abjura-

tion," thus conveying the impression that the oft-refuted "abjuration" is an accepted historical fact. "The devil can cite Scripture to his purpose": the *Digest's* gleaner cites newspapers.

Austria a Triple Monarchy?

Hungarians, Slavs and Germans in the dual Monarchy are debating the question whether Bosnia-Herzegovina is to become a province of the united monarchy or of one of its parts. The Hungarians think the new territory ought to be annexed to the Kingdom of Hungary. The Slavs in Croatia and Slavonia advocate the formation of a separate Slav Kingdom consisting of those two countries and Bosnia. Thus the dual Monarchy would be changed to a triple Monarchy. The Germans in Austria are divided. Some favor the triple Monarchy; others would prefer to see Bosnia a province of the entire empire, in the same position which Alsace-Lorraine holds in the German Empire: they want Bosnia to be an Austrian "Reichsland." In what way the question will finally be settled, it is impossible to tell, but to judge its merits, it will be well to bear in mind the following considerations.

As to the "historical rights" to Bosnia, claimed by several parties, one must recall a few items of history. In the second half of the sixth century the Slav tribes settled in the northeastern territories of the Balkan peninsula. They were called Serbs in the eastern portion of the occupied districts and Croats in the western. Bosnia occupies a central position. When, in 1054, the Greek Church fell away from Rome and Servia with the adjoining part of Bosnia followed, the Croats and the other half of Bosnia remained Roman Catholics, though several sects made fearful inroads among them and at times broke up the connection with the Apostolic See.

After the settlement of the country, Bosnia was for some centuries in a relation of varying dependence to the Greek Empire of Constantinople, and to Croatia or Servia. In 1102, Bosnia was conquered by Koloman, King of Hungary, and became a province, though it always enjoyed a certain degree of independence and never gave up the struggle for complete freedom. During short intervals these endeavors were crowned with success. King Stephen Turtko, whose realm included Croatia and Servia and the whole country as far as the Adriatic, was the most powerful Slav ruler during the Middle-Ages. He died in 1392. A line of six Bosnian kings followed him, but they soon fell again into subjection to Hungary. In the fifteenth century the Turks took possession of the south, in the sixteenth of the north of Bosnia, and kept it until 1878. Only for the short period between 1718 and 1739 northern Bosnia was under Austria. Herzegovina had been successively under Constantinople, Croatia, Servia, and at times under Hungary. Since 1325 it has been united with Bosnia and shared the fate of that country. In 1878 Austria undertook the administration of the revolutionized provinces,

which since that date have made giant strides on the road of civilization and Christianity. (See "The Catholic Encyclopedia," under "Bosnia" and "Bogomili.")

Can any "historical rights" be deduced from these facts? Hardly. The country has been under foreign rulers as long as there has been a Bosnia. If the question is asked who has been her greatest benefactor there can be but one answer: The Austrian Monarchy.

The just and prudent determination of Bosnia's legal status should contribute not only to the domestic peace of Austria, but to the tranquillity of Europe as well.

Czech Movement in Austria

On the language question which has been agitating the country, the Czech politicians are ready to yield in some points. One of their foremost members of Parliament says in the *Hlas*: "It is indeed time for us to adopt new methods. If we go to Vienna at all, we must not play the rôle of lookers-on, much less of eternal fault-finders and disturbers. If we wish to secure for our people benefits, political, national and economic, we must either work with the central government and not become mere obstructionists, or we should proclaim that no Czech ought to accept any position in the central government at all." Some weeks ago the Czech representatives refused to discuss the language laws in the common Parliament, because they said these laws concerned Bohemia alone. Now the *Pozor*, one of the most ardent exponents of the Czech position, says: "It would be a mistake if Parliament were prevented from debating the language laws. Debate will afford a good opportunity to study the language question for all countries within the empire. It will then be seen that it is impossible to legislate for Bohemia alone without taking in the other countries. We shall also find out what stand the Germans will take when the funeral bell is sounded to official German in other parts of Austria."

A Service to Real Charity

The Right Reverend Bishop of Trenton has issued a circular letter to his clergy, warning them against professional beggars and members of charity organizations, who go about appealing for money in the cause of religion. He states that men and women, clothed as priests, brothers and sisters, travel about, imposing upon a charitable public. He insists that the clergy should warn their people against such impostors, and against itinerant peddlers and agents who have not the sanction of the rector of the locality in which sales are demanded. All charitable appeals from outside the diocese, His Lordship says, must have the sanction of the Ordinary of the respective institutions for which they are made, and those engaged in the work must present proper letters, setting forth the character and the need of the charitable object for which they intend to collect. The Right Reverend Bishop is, in all this, only repeating what other

prelates have done, from time to time, in order to protect not only Catholics, but many charitable non-Catholics from imposture and fraud. No one can accuse the bishops or clergy of any of our prosperous dioceses of refusing aid to deserving applicants or of preventing solicitors from their dioceses from access to their congregations. On the contrary, through the recommendation of our Church authorities, extraordinary amounts of money are obtained for churches and institutions in needy dioceses, and this fact is too frequently overlooked when statisticians express surprise at what they deem the small amounts given to foreign missions by Catholics in America, in comparison with Catholics in older countries.

Bishop McFaul has done a service to the cause of real charity by his letter, and it will no doubt stimulate the generosity of well disposed Catholics, to know that what they give will be turned to the best account.

What the Pope Did Not Say

Pius X did not say in a recent audience that woman is inferior to man. Neither did he say that women should not, under any circumstances, have the franchise. Much less did he say that her duties are confined strictly within the household. On the contrary, he declared that she was man's companion, helpmeet, and consolation, and this implies equality, if not identity, of gifts and of rights. He believes, and says that woman, acting as companion to man, must be under his authority, but under an authority of love and affection, not of despotism. It surely does not imply inferiority of nature or of character, or of personal gifts and rights, to submit to another's authority; otherwise officials of a state or of any society would need to possess natural or personal gifts and rights different from those who acknowledged their authority. Pius X would safeguard Catholic women of Italy, whom he was addressing, from the baneful principles of Socialism, which create confusion between equality and identity of rights. Woman, according to him, has a great social mission; a place in every charitable cause; work to do for the sick, the suffering, and the criminal; a responsibility for the protection of women and children. What broader or higher mission could one ambition?

Church and State in Switzerland

The movement which aims at the separation of Church and State in Switzerland, has up to the present affected two cantons, Geneva and Basle, the former on the French boundary, the latter on that of Germany. The proximity of France to Geneva has manifestly influenced the religio-political views of the Genevese electorate, but although the result has been a separation of the political and religious powers in Geneva, it has not degenerated into illegal persecution. In Geneva the Catholic Church has stood for the principle of religious equality ever since her rights were snatched from her by the State, the pro-

fessed protector and financial stay of the Old-Catholics. Under the new state of things the condition of this sect, which for the first time must support itself, is to say the least, precarious. Even with State support, it was rapidly disappearing. In the seventies of the last century, there existed a complete circle of Old-Catholic townships grouped about Geneva City as a centre. At present only three such townships exist, and the disappearance of those is only a question of time. Protestants must now collect from private sources a fund for the support of their religious foundations. There is not much doubt of their succeeding in doing so in Geneva. The great majority of the property owners are Protestant, and the rich old Genevese families are possessed of a spirit of enthusiastic zeal for Calvinism. The Catholics, on the other hand, although numerically nearly equal to the Protestants, are for the most part in straitened circumstances, and are the descendants of immigrants attracted to Geneva by the opportunities for labor. Experience must soon tell whether Protestantism, deprived of financial support from the government, will really take on new life as many of its zealous partisans prophesy. This much, at any rate, is certain, that the future is bright for the Catholic Church in the city of Calvin, and in the canton of which it is the capital.

In Basle the Catholics declare that they do not countenance the principle of separation of Church and State, because the Church is an indispensable support for the State. Upon this principle they believe they can succeed in claiming yearly 40,000 francs. The government's proposal to effect a solution of the question through a constitutional amendment was unanimously approved. If now this new condition of affairs is agreed to by the people—and agreement is pretty certain—the position of the Catholics will be improved in every way and the Church in Basle will gain in strength and numbers.

OFFICIAL

SECOND NOTICE OF CONCURSUS.

April 28, 1909.

TO THE REVEREND CLERGY OF THE ARCHDIOCESE OF NEW YORK:

The irremovable rectorship of the parish of St. Mary, Grand street, Manhattan, having become vacant on April 19, 1909, by the death of the Rev. Nicholas J. Hughes, a concursus to fill this vacant charge will be held in accordance with the prescriptions of the Council of Trent and the Third Council of Baltimore, on Thursday, May 13, 1909, at 10 A. M., in Cathedral College, 462 Madison avenue, New York City. Those only are eligible who have exercised the sacred ministry in this diocese for ten years, and have passed three years in successful parochial administration. The names of all candidates must be sent to the Chancellor, 23 East Fifty-first street, New York City, on or before Monday, May 10, 1909.

† JOHN,

Archbishop of New York.

P. J. HAYES, *Chancellor.*

LITERATURE

Ma Vocation Sociale. ALBERT DE MUN
Paris: P. Lethellieux.

In this charming book of reminiscences Count Albert de Mun relates how he and a few companions founded the great French system of Catholic workingmen's clubs, *l'Œuvre des Cercles Catholiques d'Ouvriers*. De Mun is a many-sided man, of great and varied gifts. He has been elected to sit as one of the Forty Immortals in the French Academy because of the witchery of his style; he is known as perhaps the most ideally perfect of French living orators; in his management of the workingmen's clubs he has shown his splendid organizing ability; his defense of the soundest Catholic principles in the French Chamber has been so fearlessly maintained against the sneers of the anti-clerical party and the remonstrances of halfhearted and unsound Catholics that he has won the respect of the former and the reluctant admiration of the latter; and, underlying all these outward manifestations of multiform capacity, there is the strong manly faith and deep religious fervor which reveals itself in spite of the author in almost every page of this intensely interesting work. When in December, 1871, Albert de Mun, with eight companions, began in a very humble way their apostolate among workingmen, he was still in the army. The writer of this notice preserves a very vivid recollection of a speech he heard at Lyons in December, 1872, just one year after the scheme had been launched. The speaker was introduced as "Monsieur le Capitaine Comte Albert de Mun." He was in full cavalry uniform, classically handsome of face and figure, and so young looking that the writer put him down in his mind as twenty-five, though he now sees from "Ma Vocation Sociale" that its author was then thirty-one. The voice was pure and penetrating, the enunciation limpid, the gesture expressive, the features, and especially the sparkling eyes, portraying every emotion; the diction chaste and strong, the manner easy and perfectly natural. The fervently Catholic audience was then filled with hope of restoration of all things good. This was nineteen months after the Frankfort Treaty between France and Germany had been signed; the huge indemnity of one thousand million dollars was already almost paid off, and soon the last German soldier would evacuate France; great religious undertakings were being set on foot, and among these none were more popular than Count de Mun's *Cercles d'Ouvriers*. So, when he concluded his captivating speech by the historic Crusaders' cry, "Dieu le veult!" the enthusiasm of his hearers knew no bounds.

The book before us relates the early

developments of this great movement from 1871 to 1875. In this latter year the *Œuvre* comprised, all over France, 130 committees, 150 *cercles*, and 18,000 members, 15,000 of whom were workingmen. This was the rich fruit of three years spent in exhorting and organizing by Captain de Mun and his noble associates. Though he does not say so himself, he was everywhere acclaimed as the soul of this magnificent enterprise. In 1876 he resigned his commission in the *cuirassiers*—his enemies used to call him "*le Révérend Père cuirassier*"—to enter the Chamber of Deputies and begin that grand parliamentary career, which has become part and parcel of French history. *L'Œuvre des Cercles Catholiques d'Ouvriers* still goes on, though more and more hampered by persecution and undermined by socialist propagandism. At the Paris *Exposition Universelle*, of 1900, where the *Œuvre* was awarded *un grand prix*, it could point proudly to its 448 *cercles* and professional associations, with their 60,000 members, 138 agricultural syndicates, comprising 42,500 adherents, and 77 *syndicats de l'aiguille*, grouping together some nine thousand workmen.

"Ma Vocation Sociale" shows how the author's travels up and down the country from north to south and across it from west to east brought him into sympathetic contact with all sorts and conditions of men, making him tolerant towards persons, yet leaving his principles and convictions unshaken. Thus it not only reveals his own winsome and forceful character, but it incidentally throws a flood of light on the many-hued character of that fascinating and complex entity, the people of France. The book abounds in pen-portraits of famous men, drawn with admirable skill, with keen and warm appreciation of the sublimest virtue and with merciful, almost tender, depreciation of the time-server and the unpractical idealist. His extremely interesting interview with Mgr Dupanloup (pp. 42-46) afforded him painful evidence of how little support he could expect from that quarter. Frederic Le Play (p. 51), the great sociologist, who had proved, by house to house visitation of farmers in various parts of France, that the revolutionary dogmas of 1789 were false and that a return must be made to the Ten Commandments, did not satisfy Albert de Mun's thirst for Catholic activity. When the Englishman, Henry Blount, son of Sir Edward Blount, one of the pioneers of French railways, joined the small band of Count de Mun's followers in 1871, the latter was delighted to welcome him as a valiant co-worker in the task of social regeneration (p. 71). One of the most touching passages in the book is the author's description of that blind and tireless apostle, Mgr de Ségur, whose face is

limned with startling accuracy and whose saintly death is told in a few soul-piercing words (p. 102). Of his own transcendent gift of speech, Count de Mun has very little to say; but he says it with true simplicity. One of the reasons why, he tells us, he entered parliament, was in order the more vigorously to wield, in defense of the Church, "the weapon which God had given men" (p. 274). The story of his first public utterance (pp. 62-63) betrays the secret of his power: "*je me donnais tout entier*"; it was a complete surrender of self. This scene also proves that, in his case at least, the orator was born, not made; for he was then thirty, and that was his maiden speech. But he had written and learnt it by heart, and, unlike many a budding orator whose early success has led him to rely on a fatal facility for improvisation, Albert de Mun tells us of the constant labor which has ever since been his permanent preparation for speaking in public. Perhaps the most striking page of this whole work, and one that may well become classic, is that (p. 257) in which he gives his view of how a truly serious speech should be composed. Composition he calls "the great suffering which those know well who have striven to infuse into other souls something of their own."

L. D.

Marotz. JOHN AYS COUGH. New York and London: G. P. Putnam's Sons.

This powerful story of Sicilian life is certainly, "drenched," though it be, "with Catholicity," not for virgins and children; there being many things in it which they, and the unlearned, too, may wrest unto their own perdition. The saving sense of humor, so closely associated with religion, is there, but why should the clowns of the book be a parish priest and a superior? The novel abounds in *lacunae*. Why Marotz should have entered a novitiate is just a little less surprising than why she should have left it, and her subsequent and rapid choice of a husband causes the reader to gasp in respectful astonishment. There is, in a word, a want of inevitability in the heroine's progress. The most painful and unconvincing passage in this remarkable story is the sudden change of the boy Piccolo from an angel to a debauchee. It is cruel and shocking. Still more incredible are Marotz's psychological ideas. Surely a rudimentary knowledge of the Immaculate Conception would have made her errors impossible. The dialogue throughout is marvelously good; and the characterization, despite the nebulousness of Marotz herself, is splendid. The description of novice-life in chapters xxiii-xxiv would alone give the book a reason for existence. The author knows Catholicity from the inside, and expresses himself in English as it ought to be written.

F. J. F.

The Beginning of the Gospel Story.

A Historico-Critical Inquiry into the Sources and Structure of the Gospel according to Mark. With Expository Notes upon the Text, for English Readers. New Haven, Conn. Yale University Press.

Dr. Bacon, the Buckingham Professor of New Testament Criticism and Exegesis in Yale University, endeavors to give the intelligent layman the results of the Higher Criticism as applied to the writing of the evangelists. In the field of Old Testament study we have become familiar with the method applied by the Graf-Kuenen school to historical tradition. For practical purposes, the critical aspect of the Old Testament is reduced to three historical cross-sections, represented respectively by the prophetic, the legal, and the hagiographical books. Not that these three literary groups refer exclusively to these respective periods; but the critics are of opinion that their historical picture can be reconstructed by means of these documents with fair accuracy. After thus reconstructing history out of its coeval literature, they explain and, in a way, reconstruct the sacred books so as to make them fit in with their historical results. Similar methods are now applied to the New Testament writings. The method followed is that of the so-called "pragmatic values." These pragmatic values are based by the critics on the contention that the biblical writers in reporting the Gospel tradition about them, were always influenced by etiological, and frequently apologetic motives; that they framed their accounts to confirm the faith of believers, or convince the unconverted, rather than to satisfy the curiosity of the historian.

Professor Bacon has studied the Gospel of St. Mark in the light of these principles. He agrees with the modern view that in Mark we have the oldest canonical gospel, an outline of Christ's career already stereotyped at the time when Matthew and Luke were written. The author yields to the rule "results, not processes," imposed by the demands of the reading public; as to the reasons for his conclusions he refers us to technical journals such as *The American Journal of Theology*, the *Journal of Biblical Literature*, the *Harvard Theological Review*, and the *Zeitschrift für neutestamentliche Wissenschaft*. It is to be regretted, however, that Dr. Bacon has not considered it necessary to explain the cogency of the critical argument to the satisfaction of his readers. The "intelligent layman" will be startled by the partition of the text of St. Mark's Gospel among its reputed literary sources. According to the Professor, the second gospel is a compilation of material derived from three principal sources: some verses trace back their origin to the compiler, or the evangelist, or again the redactor,

denoted by the symbol R; a second set of sections is supposed to be derived from an early and simple narrative which is Petrine, both by tradition and from its intrinsic characteristics, and which is denoted by the symbol P; a third aggregate of verses is traced back to an ancient source from which Matthew and Luke are said to derive the portions peculiar to these gospels, and which is denoted by the symbol Q. The evangelist has not always used the same form or recension of this third source; sometimes he follows the form employed by Matthew, at other times he utilizes the recension followed by Luke; this difference is indicated by the symbols Q_{MT} and Q_{LK}. Where evidence is wanting connecting the Markan text with Matthew and Luke, and with R and P, the symbol X denotes an unknown source. Passages employed only indirectly or in a modified form are enclosed in parentheses; thus R(Q) means work of the editor on the basis of Q.

Professor Bacon arranges his page in such a clear way that the reader will catch at a glance the supposed origin of every verse of the Gospel. But the longer one reads, the more one wonders how a man of Dr. Bacon's intelligence can present his readers in sober earnest with such a number of so-called critical results on such a slender basis of evidence. He deserves the gratitude of the reading public for the clear and concise form in which he synthesizes the results of Higher Criticism as applied to the Gospels, showing unwittingly, but conclusively, the weakness of the foundation on which the Biblical critics are building.

Die Heilige Schrift. Das Alte Testament. AUSTIN ARNDT, S.J. 2 Vols. XXXI, 950 and 1026 pages, 8vo. Regensburg, Rome, New York, Cincinnati: Frederick Pustet.

We reviewed Father Arndt's translation of the New Testament in AMERICA for April 24, 1909. The first volume of his translation of the Old Testament contains the Pentateuch and historical books; in the second volume are the psalms, the sapiential and prophetic books. The introduction to the two volumes of the Old Testament is twofold, a general introduction to Biblical study and a special to the Old Testament.

In the general introduction to the study of the Bible, Father Arndt has shown he is an accurate and a reliable scholar. He begins with the question of inspiration, which he treats entirely from the standpoint of the Church. This is as it should be. For, without the Church, we do not know what books make the Bible up, nor who is the author of the Bible. Taking the Church as a fact and the encyclical "Providentissimus Deus" as an authentic and an authoritative document, Father

Arndt analyses the nature of inspiration after the way of analysis of Leo XIII; and repudiates emphatically the compatibility of false statement of any sort with inspiration. A special chapter is given by Father Arndt to a thorough yet hurried overhauling of the actual question of historicity and inspiration. Following Leo XIII, Father Arndt will not allow an inspired misstatement of fact even in the hypothesis of the use of profane sources by the sacred writer.

In the chapter on interpretation, is given a concise explanation of the decrees of the Councils of Trent and the Vatican on the power of the Church to interpret authentically the meaning of any and every statement of Holy Writ. The section on accommodation is clear and full and brief.

In his introduction to the Pentateuch, Father Arndt upholds the traditional opinions of Catholic exegetes about the Mosaic authorship of the five books of the Torah. He explains, in popular style, the views of the "critics" in the matter of the priestly code, the Elohist and Jahvist documents; shows how uncritical some of these views are; ends by saying: "To support their views in any wise soever, the enemies of revelation must turn all the history of Israel upside down."

The translation of Father Arndt is based on Allioli's translation of the Vulgate, which is rendered more accurate and clear. The style of this new German Bible is free, simple and attractive. The Vulgate is not slavishly followed. For instance, in the psalms, time and again Father Arndt translates the Hebrew text, where the old Itala or the Vulgate has departed from the original. Whereas our Douay translates the Itala of Psalm XVII, "The Lord ruleth me," Father Arndt preserves the pastoral form and beauty of the psalm and goes back to the Hebrew, "The Lord is my Shepherd." Students will be glad that Father Arndt has marked each psalm with two numbers,—that of the Vulgate and that of the Hebrew text. The poetical books would have been rendered very much more attractive and appreciable had the translator kept to the poetic form. Father Fillion has arranged the Vulgate in such form without changing the text at all.

The notes of Father Arndt are copious, not overwhelming, brief, full and meaty. Almost every page has a reference to the Hebrew or other original text. No long disquisitions are given on money, weights and measures; a pithy and striking equivalent is set down in terms of marks, litres and metres. The Fathers are not quoted; their explanations are given in brief form, fit for the general reader. The traditional division into chapters and verses is retained; every chapter is introduced by a brief and full analysis of its contents.

WALTER DRUM, S.J.

Reviews and Magazines.

The principal articles in *La Civiltà Cattolica* for April 3, 1909, are (1) "Precocious Delinquency," a study of increasing criminality among the young in Italy and France. Detailed statistics are given and discussed, and an effort is made to trace the sources of the appalling evil. (2) "Darwinism After Fifty Years" (1858-1908). In this article, which deserves translation, Evolution is described as a thing of the past; i. e., science has cast it aside and no serious scientist admits it now. The great Agassiz here in America, had prophesied that the Darwinian hypothesis, which was then an infatuation, and always an error would be found buried by the twentieth century. This article contains the demonstration of the truth of that prophecy. (3) "The Vatican New Art Gallery" tells us of the circumstances that brought about the setting up of new Pinakotheca and describes its treasures in detail. (4) "Lagime Nuove" is the continuation of a very interesting story, well told. (5) The article, "Moral Education in Japan," was written by the great Orientalist and missionary, Father Jos. Dahlmann, S.J.

The place of honor in the May *Catholic World* is given to Cardinal Gibbons' paper on the "Christian Ideal of the Home." In working out the solution of the problems facing society to-day one wonders why the influence of good home training is so little studied. The home after all is the first school, and the best preparation for worthy citizenship. "Modern industrial conditions," says His Eminence, "have loosened the ties which should bind parent and child with hoops of steel;" all the more reason then, to heed well the lessons of the Home of Nazareth. "Mothers and fathers," he writes, "are doubly bound to seek the realization among us of the Christian ideal of the home. They are bound on the one hand by their Christian faith and the example of Christ; and on the other they owe a duty to the State. Thus shall they rear up for their country not scourges of society, but loyal, law-abiding citizens."

"The source of life was sound," says Katherine Brégy, when in her article she bids us turn to the "wholesome and unstudied sanity of pre-Reformation standards." In the England of Catholic discipline "the old sweet intimacy with spiritual things, fruit alike of meditation and of the sacraments" created a spiritual intuition which only centuries of unbelief can quite eradicate.

"With improvements in the conditions of the tenants, with the fear of eviction and of the penalization of improvements removed, it is easy to understand

that the old cringing spirit, the bowing and scraping to the landlords, has gradually disappeared, and that there is in Ireland to-day a manly, upright, self-reliant rural population"—such is the key-note on which P. J. Lennox develops his theme: "Ireland a Land of Industrial Promise."

The friar of the Marches of Ancona of long ago little thought that his simple chronicle of current traditions was to be the source from which twentieth century folk might draw the significance of true religion. "The lesson for all time which the 'Fiorretti' teaches," says Father Cuthbert, "is that true religion is the surrender of oneself to the love of Christ, and that we are truly Christian in so far as the thought of Christ dominates our lives and the Gospel is our rule."

Richard L. Mangan, S.J., writes an exposé of "Haeckel and his Methods" in which he proclaims "the whole head and front of Haeckel's offending to be, that what he puts forth as modest, imperfect hypotheses when writing for experts, he states as historic facts when writing for the general public."

In *Scribner's Magazine* for May, General Sherman's "Letters Home," and J. Laurence Laughlin's paper on "Socialism a Philosophy of Failure" are particularly good. The letters supplement the General's memoirs of the stirring period from the autumn of 1863 to his stay in Savannah in 1865. The frequent reference to his eldest son, who had been taken away by death after a brief attack of typhoid, shows a touch of tenderness not commonly associated with the grizzled old warrior.

Professor Laughlin, though not devoid of sympathy with many purposes of Socialism, affirms its failure as a philosophy of helpfulness. He bases his arguments upon economic principles, however, rather than upon fundamental Christian truths. Socialists, he claims, propose impossible material means to bring about a falsely conceived ideal condition. To coin idealism out of materialism, this is the radical weakness of socialism from an economic standpoint. The argument from this point of view is strong and luminous.

In *The Bookman* for May, Frederic Tabor Cooper discusses the place that will be ultimately assigned to Mr. Crawford in the history of fiction. This, he writes, is somewhat difficult to predict. Few novelists of the present day have been more widely read or have had a more salutary influence in fostering a taste for what is clean and pure and high-minded in literature and life. Excepting as a conservative force, however, it is doubtful whether he has influenced the development of the modern novel in any important degree. Recently an English reviewer spoke of him as approach-

ing most nearly to Trollope and Mrs. Oliphant. In purpose and ideals, as well as in the uniformly readable quality of his works, he suggests a certain kinship with William Black, yet of the two Mr. Crawford is undeniably the finer artist, as well as the better story-teller, with a far better chance of being remembered by a later generation. One thing seems certain, that he will be conceded a higher word of praise than he has hitherto received.

In *Les Etudes*, March 20, "Mgr. D'Hulst and the spiritual Exercises of St. Ignatius" is a careful study of the influence exerted by the exercises on the original and naturally independent mind of the late distinguished preacher, lecturer and President of the Catholic Institute. "A masterpiece of apocryphal literature: Solomon's Psalms," gives the history of the discovery of this new apocryphal book and sets forth the merit and beauty of its contents. "Three French Physicists" sketches the merits of Gabriel Lippmann, the perfecter of color photography, one of the three French scientists to whom the Nobel prize for most important discoveries has been awarded.

"A great Bourgeois of the XIX century, Edmond Rousse," reviews the memoirs of a man who, as he lived eighty-three years in the nineteenth century, saw much that was historically interesting and jotted down his impressions. These memoirs seem to be quite valuable.

"The beginnings of Freemasonry in France," an article by Père Dudon, examines the recent work of M. Gustave Bord, who traces the beginnings of the sect to the seventeenth century.

"In Madura—Brahmins and Pariahs" is a review from unedited documents of the progress of Christianity through the preaching of the famous Father de Nobili, and an indirect refutation of those who criticise as sterile the labors of the missionaries. "En Sorbonne" examines a strangely technical and absolutely original study of Virgil, by Father Roiron, S.J., presented by him and accepted for the degree of "docteur ès lettres." "Bulletin of Teaching and Education" points out some of the many causes that are sapping the foundation of society in France. The "Review of Books and Bibliographical Notes" is unusually full of light and interest.

AMERICA, the new Catholic weekly, * * * starts well. * * * We wish it success. There is plenty of room at the top for such weeklies. From its first issue we reproduce the article "Catholics and Socialism." This consideration of Socialism is one of the best we have seen, and we hope our readers will give it careful attention.—*Sacred Heart Review*.

THE DRAMA

The decadent character of many of this season's plays has aroused a vigorous protest on the part of the press and public. The managers reply in a truly commercial spirit, that they give the public what it wants. This is a very short skirt to cover the very long dereliction. A pander can always find a clientèle, and there is no vice that cannot put up a like plea. The managers naturally look to business results, but there is no reason why clean business cannot be good business. Barrie's "What Every Woman Knows," now having a long run at the Empire theatre, amply demonstrates that financial success is not bound up with the decadent or the obscene. It has proved the most successful play of the season and is at the same time the most wholesome. It is a fresh spring amid a waste of bitter waters.

There are a few of the season's plays harmless enough even under puritanical scrutiny, but they are, as a rule, dramatically very weak in the legs. "The Gentleman from Mississippi" has pleased its thousands; it is an old-fashioned type and celebrates an honest man in politics, an incorruptible patriot in the United States Senate. It is neither novel in theme nor strong in method, but is clean and amusing, with an obviously excellent moral. "The Man from Home" is to be ranked in the same class, honest and obvious. Dramatically, it is stereotyped in theme and manner, but acceptable to the average public who have evinced their pleasure by giving it a long run. "The Dawn of a Tomorrow," with Miss Robson in the title rôle, is enjoying popularity at the Hudson theater. It has some carrying power and on the whole interests. Unfortunately, it is marred by the injection of the "New Thought" fad, though the essential movement of the play would not suffer in the least from the excision of the "new idea" factor. Just wish a thing with might and main and you get it! Such is the dominant psychological motif. Its ultimate postulate is pantheism, though this is not, of course, palpable over the footlights. Here you have the opposite of materialistic fatalism, the self-determinism of humanity, the apotheosis of man into God. This apart, "The Dawn of a Tomorrow" has sufficient dramatic force to interest and to hold. "The Third Degree" may be called a police melodrama for the purpose of exposing the iniquity of that species of mental torture which the police are in the habit of putting a prisoner through in order to obtain a confession of guilt. Its first act is flat and incredible; its last, as is usual with Mr. Klein, its author, an anti-climax. The second and third acts are vivid and moving. The play is indeed effective in arousing indignation against a barbarous

method still employed in a civilized community against prisoners. So far it serves its purpose well. But why does Mr. Klein persist in a fourth act which invariably with him leads to a most irritating anti-climax? When a dramatic story is ended, say "Amen" and be done with it. A true drama never requires an epilogue.

"The Battie," with William Lackaye in the title rôle, is a dramatic picture of Socialism and Corporationism in conflict, or rather the strong individual who is in the final analysis the soul of the corporation, though it is generally supposed the latter is pure body without any admixture of spirit. The strong individual gets the better of it in the end, while on his part he learns a thing or two that has never before entered into his calculations. He has learned what is a good thing to learn, that a man must do his own loving; i. e., not by proxy, a method which satisfies most philanthropically disposed people. "The Battle" has force, though marred by exaggerations. Its lesson is worth the while, viz., the danger of an unscrupulous individualism, whose egoism leads finally to moral shipwreck. "The Devil," one of the early plays of the season, an adaptation from an Hungarian original, is all that its name signifies. Satan is protagonist and victor. Its motive is an old and frequent one in the present drama, viz., marital infidelity. Usually the Devil plays his part invisibly; here he appears incarnate, and the play is woven out of his very palpable machinations to entrap his victims, with a bit of sinister hypnotism thrown in. He succeeds and the curtain goes down on his Satanic Majesty rubbing his hands with diabolical satisfaction and exclaiming "Good Work! Good work!" A visible devil is superfluous and his presence as a *persona dramatis*, after the first flush of novelty, stales. He becomes a bore, and his too obvious tactics are simply too obvious.

Mr. Sothern and Mr. Mantell, who since the death of Mr. Mansfield are the only interpreters of the classical drama on our stage, have been playing in their respective repertoires in New York to well filled houses. It is gratifying to see the public respond so readily to the legitimate. Mr. Mantell shows a strong preference for the Shakespearian play, and should be credited with a laudable effort to interpret the heroic. Unfortunately he does not altogether rise to the situation. Macbeth and Lear are roles for supreme actors only, and Mr. Mantell has not the dramatic stature. Indeed Shakespeare requires a whole company of excellent actors and to interpret him inferiorly is to bungle him. Mr. Sothern wisely chooses the romantic drama as the preponderant in his repertory. He is always intelligent and in his romantic rôles, such as Francois Villon, interprets with spirit and fire. It is perhaps out of filial piety that he still includes Lord Dundreary

in his repertory. The truth is, Lord Dundreary is a dismal relic of an inane type of humor long since, and better, forgotten. All in all, however, Mr. Sothern stands head and shoulders eminent in his profession. Though by no means a great actor, his intelligence, his energy, and his general artistic appreciation have achieved many notable and gratifying successes.

On the whole, the dramatic season has not been notable for many new plays of sterling character. With the exception of "What Every Woman Knows," it has been weak and, when not nondescript, notorious in the presentation of decadent material. Public protest against the salacious character of some of its productions may prove effective as it has roused the managers to a half-hearted defence, which poorly disguises an apology.

CONDÉ B. PALLÉN.

PERSONAL

Miss Ruth Johnston, daughter of the late Richard Malcolm Johnston, has placed on exhibition at the Maryland Institute a collection of pen sketches and water colors which the Baltimore *Sun* critic says has not been rivaled in many years. Miss Johnston is a native of Georgia. She began her studies as a special student of the Maryland Institute, and later entered the Art Students' League of New York. Last summer she made a tour of some of the little French-Canadian villages on the St. Lawrence, Ste Anne de Beupré, L'Ange Guardian, Grande Rivière and St. Joachim, which are among the reproductions in water colors.

Bishop John N. Stariha, of Lead, South Dakota, has resigned his see on account of ill-health, and will retire to his old home in Austria. He was consecrated first bishop of the diocese Oct. 28, 1902, and is 69 years old.

Rev. Dr. Louis A. Lambert, the venerable editor of the New York *Freeman's Journal* and pastor of Scottsville N. Y., celebrated his sacerdotal golden jubilee on April 29. The proper date was Feb. 11 last, but the delay of the commemoration served rather to increase than diminish the local and general manifestations of the great esteem in which Father Lambert is held. AMERICA gladly offers the venerable jubilarian its heartiest congratulations.

Archbishop Gregorio Aguirre, of Burgos, has been nominated by the King of Spain to be Patriarch of the West Indies and Archbishop of Toledo in succession to the late Cardinal Sancha y Hervas. He is seventy-four years old.

SCIENCE

Is space perfectly transparent? Does the light of a star, traveling at the rate of eleven million miles for centuries and possibly for milleniums, passing over distances that stagger the imagination and bewilder the intellect, does this light pay no toll and suffer no diminution other than imposed by the optical law of the inverse square of the distance? The answer to this question cannot but profoundly modify our ideas of the distances of the stars and the size of the visible universe. For, if there are losses on the way, stars are farther away, or they are brighter, or they are larger than our measurements would seem to show. It is with good reason, therefore, that astronomers should take up this question with great earnestness and strive most energetically towards its solution.

There are at least two general causes that might diminish the light of a star. The first of these is its interception by intervening bodies, the innumerable shooting stars and meteors that are continually entering our atmosphere and ending or modifying their interplanetary roving, the various meteor swarms that the earth encounters periodically at definite points in its orbit, the many comets that course through our solar system and scatter the pulverized products of their disintegration all along their trajectories, the sun's corona which extends to unknown dimensions, the radical light which is believed to be matter reaching from the sun as far as the earth, and the Gegenschein or counterglow which is probably its extension to an unknown distance beyond: all these and many other facts more than insinuate that throughout our solar system and the universe at large there must be countless bodies of all sizes, from the massive planets through the smaller asteroids to the meteors, down to particles of dust, to the very molecules of matter and chemical ions, which the sun's light scatters more than its gravity attracts. These are all opaque bodies and must intercept light. Even if there were but one grain of sand to a cubic mile, or one to a hundred or a thousand cubic miles, space is so large than even infinitesimal size becomes formidable when multiplied by infinite number, and myriads upon myriads of opaque bodies on the long road traversed by a beam of starlight must at least partially diminish its intensity. There is, therefore, sufficient evidence that there must be a loss of starlight in space, and astronomers generally accept this as a fact.

Again, if opaque bodies in proportion to their size intercept all light, translu-

cent and transparent bodies exert a selective absorption, they exact toll in specie upon certain colors or wavelengths. That such absorption also must exist either upon the celestial bodies themselves or in the interplanetary or interstellar spaces, is evidenced by our own atmosphere, by the sun's chromosphere, the atmosphere of some planets, and by the gaseous emanations of comets and nebulae. The consequence of this absorption must be a modification of a star's spectrum, and when very great, even of its visible color.

The second general cause which might partially at least extinguish the light of a star, would be the want of perfect elasticity of the luminiferous ether. Should the ether itself appropriate part of the energy given to it to carry, should it tamper with the wave length or the frequency, and degrade a certain percentage of light to the useless form of heat, should it, as it were, become fatigued, there would be a further exacting imposed upon the slender ray of light as it wends its weary way from the confines of space to the telescope or the photographic plate. These being the a-priori considerations, what is the fact in reality? Is there actually a loss of light in space, and if so, what fraction is thus lost?

As to the first cause, a partial extinction of all rays or of some of them only, Professor J. C. Kapteyn, of Groningen, Holland, calls attention in the *Astrophysical Journal* of January, to the fact that as we descend the scale of stellar brightness the stars increase in number, that is, as the stars are more faint they are more numerous, until we reach a certain magnitude, after which they begin to thin out perceptibly. This thinning-out, which is equal in all directions, is either real or apparent. If real, then our sun must hold an exceptional position either near the centre of the stellar universe or near the place of maximum density. If apparent, then light suffers absorption, and the thinning-out of stars equally in all directions is its natural consequence. He considers the latter alternative the more probable one, and proposes the provisional value of a loss of 16 thousandths of a magnitude for a distance of 33 light-years, or a parallax of one-tenth of a second. This would make a star appear to be one whole magnitude fainter for every additional distance of about 2,000 light-years. What this means in miles may be found by multiplying the 2,000 by the length of a light-year, which is about 63,000 astronomical units, that is, 63,000 times 93,000,000 miles.

Prof. Kapteyn is also of the opinion that certain classes of stars show some absorption lines or bands in their spec-

tra, and in the comparison of two such classes he found that the one in which the absorption was greater, was in reality farther away. The data at hand are, however, too meager as yet to enable us to draw a safe conclusion. If such absorption really exists it must totally eclipse the light of the stars at a certain distance, so that we are, as it were, in a fog and shall never, in spite of increased optical means, be able to see the limit that the Infinite and Almighty Creator has set to His visible creation.

In regard to ether fatigue, Prof. Peter Lebedew, of Moscow, in the *Astrophysical Journal* for March, very vigorously combats its physical possibility and says that the assumption that there is absolutely no dispersion in pure ether forms the basis of all our electro-magnetic theories, and that, therefore, it is not permissible, as Tikhoff and Nordmann have done to propose such a dispersion even as a provisional hypothesis to satisfy certain observations. He then explains these observations on purely physical grounds, and ends by saying that we must regard space as entirely free from our demonstrable dispersion of light.

WILLIAM F. RIGGE, S.J.

SOCIOLOGY

The fact that the secular papers have published a sympathetic article on Catholic Sisterhoods marks the contrast between the sentiment of to-day and of the not very distant period when the press was filled with "harrowing tales, found to be without foundation" of alleged nuns, especially of one "notorious character who had never been in a convent." Mr. Haskin's summary of the history, growth and labors of our Sisterhoods is a detailed development of his opening paragraph:

"There are 56,000 devoted Catholic women in the United States engaged in that beautiful work which finds expression in the labors of such organizations as the Sisters of Charity, Sisters of Mercy and Little Sisters of the Poor. They have over 600 colleges and academies for women, 700 institutions of charity and 3,000 parochial schools; they have a million orphans, patients, strays, waifs and aged people to care for, 70,000 girls in their colleges and academies and 800,000 children in their parochial schools."

He adds that some American Episcopalians and one Lutheran body "have found it advantageous to follow the example of Catholics."

Energetic measures have been taken in Ireland within the last two years against the ravages of the "White Plague." The National Health Crusade, under the presidency of the Countess of Aberdeen, sent

lecturers and distributed literature everywhere, and established nurses and dispensaries in many districts. They also enrolled in the movement the schools and institutions of the country, and they have now opened a Tuberculosis Exhibition in Dublin. Dr. Philip, of Manchester, said that frequent tribute was paid at the Washington International Congress last year to the efficiency of the Irish organizations, and he asked their aid in initiating similar work in London. An objection, which has been made in New Orleans and other cities where the anti-tuberculosis campaign has been specially vigorous, was also raised in Dublin, that this constant agitation of the subject tended to create a panic; but Mr. W. H. Murphy replied: "Let us have a panic by all means; 'tis better than consumption." The reports declared that the progress of the disease was arrested and that there were good hopes of its speedy extinction.

Usually the Holy Father gives no audiences on the last three days of Holy Week. This year he made an exception in favor of a deputation of German workmen whom he received on Holy Saturday. In their address they said that their fellow workmen were happy to appear at least through representatives before the Father of Christendom. "The great progress of our times create special dangers for us," they said, "and we need guidance. We shall ever be grateful to Pope Leo XIII for his immortal encyclical 'Rerum Novarum,' in which he points out the remedies against the social evils of our day. We have profited by his doctrine. We expect the State to help us in our needs but we know that we have also to help ourselves. We have formed societies according to his instructions which are federated and number 400,000 members. Each has a priest as director. In these societies, besides legitimate efforts to redress grievances we purpose, too, to combat the dangers of Socialism. For this purpose many Catholic workmen have affiliated with the Christian Workmen's Societies, which consist of both Catholics and Protestants." The Holy Father listened with the greatest interest, especially when the speaker entered into the details of their organization. After expressing his joy at their coming, he said: "It gives me great pleasure to hear that you have profited so well by the excellent teachings of Pope Leo XIII, my predecessor, and that you have organized according to his directions. You have also my full approval in your combining with non-Catholics for the purpose of preserving in your nation the tenets of Christianity. Another cause of great joy for me is that your priests unite so actively with you in your societies."

ECCLESIASTICAL NEWS

—An attempt to blow up the New Orleans Cathedral by a dynamite bomb, on April 25, has excited wide indignation not only in that city but throughout the State. This handsome and spacious edifice is one of historic interest and perhaps the oldest cathedral in the United States, having been built in its present form more than a century ago. The explosion damaged or destroyed the fine organ, frescoes and stained glass windows, but fortunately inflicted no permanent structural injury. The ladies of the city have guaranteed to make good the loss, and such is the feeling aroused at the sacrilegious nature of the crime that the Mayor of New Orleans, the District Council of the Knights of Columbus, and the Governor of Louisiana have offered rewards for the discovery of the miscreants.

—A favorite idea of Pope Pius is the introduction of a catechism for the whole Church or at least for such peoples as speak a common tongue. On April 4, the Holy Father received in audience the representative of the firm of Frederic Pustet, Marchese Antenotti, who presented to His Holiness the Italian translation of the larger catechism of Father Deharbe, S.J. The Pope said he considered this catechism the best handbook now in use, and heartily recommended it to the catechists of Italy.

—Catholic societies in Austria are inaugurating a pilgrimage to Rome on the occasion of the canonization of Blessed Clemens Maria Hoffbauer, the Redemptorist, which will take place on May 20. Blessed Hoffbauer spent the last twelve years of his life in Vienna, and was called by Pope Pius VII an ornament to the clergy and a column of the Church.

On Wednesday in Holy Week the Pope received in audience 350 Austrian "Mittelschüler," i.e., high school and college students. "You spend your Easter vacation in journeying to Rome to see her treasures and monuments," said the Holy Father, "but strengthen your Faith by prayer at the tombs of the martyrs and by the reception of the Sacraments. I welcome and bless you all, your studies, your dear parents and teachers, and I implore God to bless your Emperor who for sixty years has given an example of Catholic Faith and has ruled over his peoples as a true prince of peace."

—America is not the only nor the first country in which Catholics of foreign nationalities have their separate churches with clergy of their own race. In Rome, many were built centuries ago, and to-

wards the end of the sixteenth century the numerous German colony in Naples, made up of tradesmen, printers, goldsmiths, woodcarvers and other artisans, obtained the exclusive use of a church which they called "Santa Maria dell' Anima," in imitation of the famous national German Church in Rome. With the approbation of the archbishop a confraternity was formed for the support of the church, which by royal sanction became a chartered society. To it belonged the Tedeschi, i. e., immigrated Germans, and the Giannizzeri, Italian-born children of Germans. Among the charitable foundations connected with the Church one especially worthy of mention, provides for the payment of certain sums, to enable poor German girls to marry. When the ancient structure was condemned by the city to make room for modern improvements, the present building was erected and consecrated in 1900. The Rector today in charge of the Neapolitan Anima, Rev. M. Toll, D.D., has just issued a history of the Church in most attractive form.

—On May 21 Bishop Fabiano Landi, of Tuscany, Italy, who is engaged on the missions in China, will sail from San Francisco to continue his work there. He will be accompanied by the Rev. Antonius Murphy, O.F.M., who is the first American to volunteer for this mission, and who was ordained in Boston on April 30, in the Church of the Italian Franciscans. His native town is Canton, Mass., a singular coincidence.

—Lord Strathcona has sent a check to Archbishop Bruchesi, of Montreal, for the benefit of the Home for Incurables at Cotes des Neiges.

—An international congress of the St. Vincent de Paul Society was held in Rome the third week in April. Nearly every country was represented. The delegates were received by the Holy Father, to whom they were introduced by Cardinal Vincenzo Vannutelli, protector of the society. The President General, M. Paul Calon, then read an address of filial homage, calling attention to the fact that the delegation comprised not only Italians, French, Belgians, Dutch, English and Swiss, but representatives from the conferences in the United States, Canada, South America and Australia. The annual growth, he said, was about 200 conferences, and the amount distributed 14,000,000 francs.

—The Little Sisters of the Assumption, the servants and nurses of the poor, whose work is well known in New York, are the latest victims of persecution by the French Government. Their mother-house at Gruelle (Paris) and all its branches throughout France are shortly to be confiscated. At Gru-

elle the workingmen have clubbed together to look after the nuns when they are sent adrift. On Low Sunday 600 of these workingmen made their Easter communion in the sisters' chapel at Gruelle.

—Assistance for the Syrian Maronite congregation in New York, of which the Rev. Francis Wakim is rector, has been given by the cathedral parish. Father Richard O'Hughes lectured for them on April 23 and Mgr Lavelle, V.G., added a brief address in which he expressed the hope that in the near future they would have a fine church of their own.

—The new Bishop of Cleveland, the Right Rev. John Farrelly, was consecrated in the chapel of the American College, Rome, on May 1, by Cardinal Gotti, assisted by Bishop Kennedy, rector of the American College, and Bishop Morris, coadjutor of Little Rock, Ark. Practically all the members of the American colony in Rome were present, with a number of ecclesiastics of high rank. The new bishop was the recipient of several beautiful gifts. Bishop Kennedy presented him with a work of art, Monsignor Morris with a pastoral staff, and the students of the American College with a solid silver service. A fine pectoral cross was the gift of the Cleveland students at the college, and a rich rochet was given by the Most Rev. W. O'Connell, Archbishop of Boston.

—The Mexican Catholic daily, *El Tiempo*, has an extended account of the ascetic life and adventurous missionary labors of Mgr Mora, lately promoted to the Archiepiscopal See of Mexico. It is a story of exciting interest. When Bishop of Tehuantepec in the Southeastern extremity of the Mexican republic, he was wont to travel on foot, or riding a mule, often unaccompanied, through pathless wilds of brush and desert, treading ravines and climbing mountain precipices. He penetrated the remotest Indian settlements, wherever a soul was to be found, unmindful of oppressive heat, poisonous insects and the wild beasts of the forest. Making it a rule never to carry with him provisions, he traveled in the most primitive fashion, living after the manner of the natives. In consequence he often went without food whole days together, but he made converts and strengthened Christianity everywhere. Stories of his adventures, miraculous escapes, and, above all, of his heroic toil, were told among the peasantry from Tehuantepec to Mexico, and hence at his recent inauguration as Archbishop of the metropolitan see, the citizens turned out en masse and gave him a reception of unprecedented enthusiasm; all of which augurs well for the future prospects of Catholicity in Mexico.

PLATFORM AND PULPIT

The Rose-Dickie Debate

A series of three debates between Mayor David S. Rose, of Milwaukee, and President Samuel Dickie, of Albion College, Michigan, on the subject of Prohibition, is attracting wide attention in the middle west. They are both forcible speakers, and each is regarded as a champion by the partisans of his side. Each speaker is endeavoring to prove that the Catholic Church favors his side of the argument.

At the Chicago debate, April 30, Mr. Dickie brought out the following points. Employers of all kinds have learned by experience that the moderate drinker is not to be trusted. In confirmation of this the U. S. Department of Labor has found that 90 per cent. of railways, 79 per cent. of manufactories, 88 per cent. of trades and 72 per cent. of agriculturists discriminate against employees who use intoxicants as a beverage. Public sentiment favors prohibition, and most churches put a black mark on the liquor traffic; the Third Plenary Council of Baltimore urged Catholics to get out of the saloon business. Finally Mr. Dickie maintained that the saloon, by its constant manipulation of politics, had become a danger and a menace to the whole country.

Mayor Rose argued that prohibitionists are illusionists and sensationalists. He stated that New Hampshire, Vermont, Massachusetts, Rhode Island, Connecticut, Michigan, Iowa and Nebraska had adopted prohibition, and afterwards wiped it off the statute books. In New York, Indiana and Wisconsin, prohibitory laws had been passed and found unconstitutional. The only two States that have clung to the fantasy for any time are Maine and Kansas, and in Maine the record of prohibition is a record of hypocrisy and contempt for law. Mr. Rose then quoted from a speech of Rt. Rev. Mgr. Franz Goller, pastor of SS. Peter and Paul's Church of St. Louis: "The Pope certainly does believe in temperance, that is, moderation in all things, but not absolute prohibition. That is not the spirit of freedom, but of autocratic government. The Holy Father himself takes a glass of wine, and believes that men should be allowed to use their own judgment in what they should eat and what they should drink, and not have other men decide such matters for them." The following extract from an interview with Cardinal Gibbons, which appeared in the *Baltimore News* was also read. "As a citizen and a churchman who loves his native city I am profoundly impressed with the sense of its temporal

and moral welfare. Liquor would be sold here quite as abundantly under prohibition laws as under well-regulated license. The consequence will be that liquor will be dispensed contrary to law instead of being revenue, which is so much needed for the government of this community. When a law is flagrantly and habitually violated it brings legislation into contempt. It creates a spirit of deception and hypocrisy, and compels men to do insidiously and by stealth, what they would otherwise do openly and above board. You cannot legislate men by civil action into the performance of good and righteous deeds."

Mr. Rose closed his side of the debate by saying that the true solution of the liquor question lay not in prohibition, but in the strict enforcement of sane and reasonable legislation for its proper regulation.

F. CASSILLY, S.J.

On Monday evening, April 26, the Rev. Emmanuel de la Morinière, S.J., professor of philosophy in Spring Hill College, Mobile, Alabama, lectured in the hall of Fordham University on King Lear. He was introduced by Rev. Father Quinn, S.J., rector of the University. The lecturer more than sustained the reputation for histrionic and oratorical skill which he brings with him from the South. His delivery is vividly dramatic without being at all theatrical. The chief merit of his lecture, however, was its wide and deep generalizations on the life and works of Shakespeare, provoking thought and impelling the hearer to verify for himself this new light on the myriad-minded poet. Father Quinn voiced the feelings of the audience when he thanked the reverend lecturer for this instructive and suggestive lecture.

Preaching at the recent dedication of the St. Austin's Chapel in Austin, Texas, the Rev. M. J. Kirwin, rector of Galveston Cathedral, pointed out a marked resemblance between the conditions St. Austin found in England and those which prevail to-day in Austin, Texas, where under the shadow of the university, the Paulist Fathers have built St. Austin's Chapel. "The Paulist Fathers," he said, "have also journeyed from afar to preach here the same message, and King Ethelbert's answer to St. Austin summarizes the attitude of the university to this Catholic Chapel. 'Since you have come as strangers from so great a distance, and as I take it, are anxious to have us also share in what you conceive to be both excellent and true, we will not interfere with you, but receive you rather in kindly hospitality. Moreover, we make no objection to

your winning as many converts as you can to your creed.'

"Many earnest Catholics deprecate the establishment of Catholic chapels near State universities. The atmosphere of too many of our State universities is agnostic; the Catholic student, imbued with the critical spirit of his age, deeply impressed by the religious and social difficulties which are raised in the lecture hall, and which he is not prepared to solve, too often makes shipwreck of faith and morals. We have our own educational institutions to which we constantly urge Catholic parents to send their children. But when we have done our best, we find that Catholic students do attend such universities and the problem of their spiritual needs confronts us. It is an old problem. The local bishop had to look after the Gregorys and Basils in the pagan universities of Athens and Antioch, as the German bishops are doing now for Catholic students in secular institutions and as Rt. Rev. Bishop Gallagher has done in entrusting to the Paulist Fathers the spiritual guidance of the Catholics of Texas University."

"The only church which is dealing with the spiritual development of her little children in the right manner is the Catholic Church." This assertion was made recently by the Rev. T. DeWitt Talmage, a Presbyterian minister in Philadelphia, during a sermon on "Children's Vision." "One fact is certain," continued Mr. Talmage, "the Catholics train their children for the Church, and the result is that they are going ahead by leaps and bounds. The coming universal creed is the Catholic creed, unless we, as a church, shall have the brains of the Catholic priests and put the chief emphasis of our spiritual work into moulding our children under twelve years of age for God."

LETTERS TO THE EDITOR

To the Editor of AMERICA:—

It is in the Protestant universities and colleges that Catholic books are most needed. An attendant at the Valparaiso University, Ind., where there are three hundred students, writes me for information on free will, persecution, etc. There are infidel teachers everywhere, and the Protestants are mighty glad when the Catholics can answer them. In fact, they pray and hope that the Catholics may be able to stop the mouth of these infidel masters. One Protestant called the professor a coward for daring to attack, because they had not the proper books of reference to answer him.

Could you make a list of twenty-five or fifty of the most necessary books on the existence of God and the folly of sub-

jectivism, the superiority of the Christian philosophy, especially the solidity of the Thomistic system; the just rules of Christian social systems which the Catholic Church established in the middle ages, and even in the regenerated Roman Empire; her modern efforts to stand between the socialist and the monopolies; the progress and the refinement that the Catholic Church establishes everywhere; the contrast between the artistic Germany of the Catholic times and the degraded Germany of Luther?

The refinement of the Celtic and the Latin races is due to their purity, and it is the same in our Teutonic people who remained faithful to Christian modesty. That alone would offset the continual boast of the ascendancy of the Protestant or infidel races and their inventions which are more ours than theirs. Means ought to be found to introduce "The Catholic Encyclopedia" into every university of the land, besides such books in English as describe the prosperity of Catholic Belgium, Bavaria, etc. If we can offer authoritative statements of our doctrines, and our achievements, many schools and libraries might place such books on their shelves. But it is the quality that must be looked after because they may be willing to buy fifty volumes asked by their readers, and not five hundred. If lists could be prepared, they would be taken up by one hundred seats of learning, or libraries where they would do much good.

Respectfully yours,

JULIUS E. DE VOS.

To the Editor of AMERICA:—

In going over my historical data for the article on the Greek Catholic Church in America, I find a curious coincidence which may be of interest to you in regard to your new publication, and which I give briefly as follows:

In 1885 Father Ivan Volanski was sent to the United States by Archbishop (afterwards Cardinal) Sembratovich, Metropolitan of Lemberg, as the first Greek Catholic missionary priest. In 1886 he built the first Catholic Church at Shenandoah, Pennsylvania, and founded parishes in several other places where churches were afterwards built. Finding his Ruthenian people without any reading matter in their own language, he sent to Galicia for Russian type, and in the latter part of 1886 obtained a few fonts of Russian type from the printing office of Shevchenka, in Lemberg. Then he commenced the publication in Little Russian (Ruthenian) of a Catholic paper, issued every two weeks, at Shenandoah, Pa., under the name of AMERICA. This paper lived until about 1890. Thus the first Catholic paper or review, which I know of, bearing the name *America* was published by a priest of the Greek rite.

The above fact may be interesting for

you to know, especially in view of the hard struggles for the poor and uneducated Ruthenian Greek Catholics to make their way in this country, hampered as they were by lack of English, a different rite, Slavic nationality and the direst poverty.

Yours sincerely,

ANDREW J. SHIPMAN.

WELCOME FROM THE PRESS

We have received the first number of the AMERICA. We like it. It is a brave paper—full of sublime assurance and boundless ambition. It says it will be the greatest Catholic paper in the United States; and we believe it will. It says it will occupy a sphere all its own and all to itself. We think it will. It has undertaken a task never before essayed by a Catholic paper in America, and while it fully realizes the vastness of the undertaking, it proclaims its ability to successfully prosecute it. We hate editorial humility. It is always insincere. We do not think there ever was so much self-assertion and contempt of rivals expressed in so short a space as St. Thomas, the least selfish of the saints, gives us in the dozen lines of the "Prologus" to his "Summa." Therefore, we heartily welcome this most pretentious of Catholic publications, and wish it boundless prosperity. We would say more: if all succeeding numbers are as good as the first it will be a credit and encouragement to us all.—*The Western Watchman*.

It is a scholarly periodical, and just popular enough to interest the vast mass of the people as well as those who have had the benefit of a more liberal education.—*The Catholic Telegraph*.

AMERICA will be on this continent, a Catholic weekly of the very highest class. The articles are the work of some of the ablest writers in the country. The quality of the paper and the typographical appearance of the new weekly place it in the very first rank.—*Catholic Record*.

The new Catholic weekly, AMERICA, which takes the place of the venerable monthly *Messenger*, is at hand, and is quite in keeping with promises made.—*Catholic Union and Times*.

It is time that Catholics should turn with confidence and pride to a reliable, interesting, commanding Catholic Review of the week such as AMERICA. We hope that the Catholics with persistent zeal will not only subscribe for AMERICA and read it regularly, but that they will make a concerted and successful attempt to ask for AMERICA at the news stands, book stores and in railway trains and thus help to spread the usefulness of this magazine.—*Toledo Record*.

It replaces *The Messenger*, which was always a joy to handle on the first day of every month. AMERICA will come weekly, freighted with well-expressed Catholic thought on every subject of the day worth a thought, in religion, science, literature, art and politics.—*New York Freeman's Journal*.

The new Catholic weekly review, entitled AMERICA, which displaces *The Messenger*, the eminent Catholic monthly, has made its appearance, and fulfills all the expectations which its preliminary prospectus called into being. It is a methodically arranged publication, comprehensive in contents and moderate and dignified, but quietly authoritative, in its editorial pronouncements on current questions.—*Catholic Standard and Times*.

Neat in appearance, clear of type, and convenient in size, it will fill a much needed want at every fireside in America. There is no one interested in Catholic work but will greet it warmly, for we all realize the necessity of such a medium for the expression of Catholic desires; an organ which will be a vehicle for the expression of the trained intellect, and lofty Catholic thought, as well as to combat the many fallacies of the day. This AMERICA will do. The inaugural number is, in itself, sufficient evidence of that.—*Irish American*.

In the field of American Roman Catholic journalism a new weekly review, AMERICA, published in New York, has appeared. With the coming of the new review passes the monthly *Messenger*, the well known magazine, which has been merged with the new weekly publication. Many of the former editors of the *Messenger* are on the staff of AMERICA. The new journal is an adaptation of its predecessor to meet the needs of the times, which needs are felt to be too urgent to be satisfied by a monthly periodical.—*Boston Herald*.

The first number of AMERICA, the new Catholic review published in New York under the direction of the Jesuits, gives evidence in its comprehensiveness, its actuality, its broad interest and scholarship, its temperate and courteous tone, that it will serve admirably to take the place of an exponent of Catholic thought in this country such as the *Tablet* takes in England. The announcement of its projection raised high expectations in all those who are interested in the worthy expression of the Catholic point of view and in the elevation of the tone of Catholic journalism, and it is much to say that the reality has surpassed expectations. Every thoughtful Catholic will welcome AMERICA, and every Catholic editor in the country will wish it the success it deserves. Such a national review, covering a field and taking a place that cannot be filled by any local journal,

will serve only to strengthen the cause in which all of us are spending energies and sowing hopes. AMERICA is able to take its place with the best secular reviews and supplies a mouthpiece for the Catholics of America such as they have never had before.—*Catholic Universe*.

It is a dignified, finely printed and well-written weekly, the equal of any high-class secular periodical in the land.—*The Catholic News*.

AMERICA, intrinsically, comes up to to our expectation. We regard it as the beginning of a Higher Catholic Journalism in this country. It combines all the essentials and features of a review and a news-journal, faithfully mirroring the whole Church and bringing us in contact with Catholic thought and activity all over the world.—*The Record*, Louisville.

To have so many of these momentous questions and needs of the time adequately dealt with from week to week in a single periodical, by writers of high scholarship and dialectical skill, can not fail to redound to the good of religion and the uplifting of Catholic journalism. We wish the new venture abundant success.—*Southern Messenger*.

The articles are the work of some of the ablest writers in the country. The quality of the paper and the typographical appearance of the new weekly place it in the very first rank.—*The Catholic Record*.

If AMERICA can hold to the high note of excellence it has taken in its first number and sustain the pitch for the future, then, we do not hesitate to say that, as a Catholic weekly it will not be surpassed by any review in Europe or America.

The journal throughout is a serious, concise review, dealing only in current, timely subjects, and the contributions which it bids fair to make to the cause of Catholic truth ought to constitute a great force for enlightenment on this continent.—*Winnipeg Catholic*.

What is Said of America.

... Its worth is recognized: it is a necessity and not a want. ... The name of the new periodical is no misnomer. I am comparing it with others across the water, and I am proud of our own.

B. ELLEN BURKE.

*The Sunday Companion Pub. Co.,
New York.*

... AMERICA falls short in no way of the highest expectations.

J. B. CULEMANS.

Moline, Ill.

... It is fine in every respect. The matter is not only first class, but the arrangement and style of the review make it pleasant to read.

P. C. GAVAN, Chancellor.

Baltimore, Md.

... It is a splendid example of Catholic journalism. ... It will be a leader among the higher class of publications in this country, one noted for its style and the accuracy of its observations

AUGUSTIN McNALLY.

The Tribune, New York.

... I venture to foresee in your AMERICA not only the nucleus of a long-desired Catholic daily, but, at the same time, an able antidote against the terrible poison of all the liberal press associations of the world.

STEPHEN F. CHERNITZKY.

South Norwalk, Conn.

... Permit me to congratulate you most heartily on your splendid new enterprise, AMERICA. I hope and pray your AMERICA will by and by develop into a Catholic daily, which is so much needed.

FR. GABRIEL, O.S.B.,

Ponchatoula, La.

... AMERICA, ... to my mind, will fill a long-felt want in the Catholic Church, and be a weekly of undoubted merit, which will be interesting to the public at large.

ADRIAN A. BUCK.

The Gorham Co., New York.

... All possible success to the AMERICA. The name is propitious, and the want of such a paper long felt.

C. M. BOLAND.

St. Louis, Mo.

... *The Messenger* was a great work, and I trust the new one will be greater.

Cairo, Ill.

J. C. CROWLEY.

... It is the best thing that has been done to draw the attention of the American public to the Catholic Church in my memory,—better a great deal than several million dollar cathedrals.

THOMAS J. KERNAN.

Passaic, N. J.

... It is most charming and interesting in every way,—all that you promised to make it.

JOSEPH H. SMITH, S.J.

... We are more than pleased with the initial numbers of AMERICA. Replete with good things the review is fully up to expectations and is winning golden opinions on all sides.

EUGENE MAGEVNEY, S.J.

Omaha, Neb. Creighton University.

. . . The undertaking is splendid, and it is placed in proper hands.

P. E. ROY, A.B.

Quebec.

. . . The establishment of the new weekly is a step in the right direction.

J. P. ROACH, O.P.

Somerset, O.

. . . The first number of AMERICA has fulfilled the promises made prior to its appearance.

JOHN NEUMANN.

Chicago, Ill.

. . . The initial number of AMERICA came to us last week and was truly satisfactory and most interesting. I was delighted with the information and the philosophical principles it brought to us.

A. J. HERBERMAN.

New York.

. . . AMERICA is the kind of a paper we want for our Catholic homes.

JAMES SCHWEBACH,

Bishop of LaCrosse, Wis...

. . . Your last issue of AMERICA is excellent, and far surpasses the first. If I tell you that I read it from beginning to end, and that, with unabated interest and pleasure, I make a confession that rarely happens in my life. Your editorial reply to the Papal Veto article of *The Outlook* is admirable.

H. G. GANSS.

Carlisle, Pa.

. . . I am delighted with AMERICA. I feel confident that it is going to exercise a potent influence.

H. S. CARRUTH.

Dorchester Center, Mass.

. . . I received AMERICA a few days ago, and thank you very much for it. Everybody admires it and anticipates a future of usefulness for it.

TIMOTHY BROSNAHAN, S.J.

Woodstock, Md.

. . . The Messenger was ever welcome; so will AMERICA be.

JOHN M. CAMPBELL.

Philadelphia, Pa.

. . . Just what we expected and looked for. It is bound to be a success.

FRANCISCAN FATHERS.

Chillicothe, Mo.

. . . May the lusty new-born wax prosperous and powerful, and in due time become the mighty daily we are praying for..

JOHN H. STAPLETON.

Hartford, Conn.

. . . Though young it improves with age.

C. J. WARREN, C.S.S.R.

Esopus, N. Y.

. . . Wishing you success with a world-wide circulation.

BRO. MICHAEL.

Toronto, Can.

. . . It shall be my pleasure to find that AMERICA will prosper, and I shall make my influence bear appreciation for the same among my friends.

ANTON LASLEBEN.

St. Paul, Minn.

. . . I have received with pleasure the first number of your new review AMERICA, and shall be truly happy to receive the publication regularly.

F. X. CLOUTIER.

Bishop of Trois-Rivières.

. . . It is good from every point of view. . . . I wish you every measure of success, and I know such a publication cannot fail to merit it.

THOMAS A. FLYNN.

Flagstaff, Arizona.

. . . I rejoice in the prospects of your healthy Catholic weekly.

E. M. LOFTUS.

Britton, S. Dak.

. . . I received the first number of AMERICA and am very much pleased with it.

JOHN McVERRY.

Winchester, Va.

. . . It is just the thing that is needed to-day among Catholics.

PETER J. CANNON.

Clinton, Mass.

. . . I cannot express the feeling of joy I experienced when I opened the first number of AMERICA.

PETER J. GROSNICK.

Manawa, Wis.

. . . I congratulate you on the two numbers of AMERICA which have thus far appeared.

A. J. MAAS, S.J.

Woodstock, Md.

. . . It is a review that will be welcomed by all the priests and Catholic laypeople, and let us hope by many non-Catholics.

JOHN DUFFY.

Ellendale, N. Dak.

. . . I think many converts have missed a more philosophical and literary weekly which your sample copy sent to me seems destined to supply.

M. A. W. HEATON.

New York.

. . . I have perused the first issue of AMERICA very carefully, and I may add, critically. If my opinion is worth having,

I can express it best by enclosing my subscription.

J. R. ROSSWINKEL, S.J.

Chicago.

. . . AMERICA, I am sure, will be a great success. I have read it with much pleasure.

SARA R. LEE.

Washington, D. C.

. . . Wishing your interesting review all the success it so well merits.

G. DE ROQUEFEUIL, Sec'y.

Convent Sacred Heart, Rochester.

. . . In my estimation AMERICA is supplying a long-felt want in American Catholic journalism. It is most refreshing to feel that, at last, the Catholics of our country can have, at first hand, and that every week, a reliable digest of things happening the world over, and of paramount interest to every member of the Church.

JOSEPH M. WEHRLE.

St. John's Church, Bellaire, O.

. . . I am delighted with the opportunity of becoming a Charter Subscriber of your grand AMERICA.

E. BASSETT.

Linlithgo, N. Y.

. . . AMERICA is just the kind of publication that I have been wishing for.

B. G. TRAUDT, Chancellor.

Milwaukee, Wis.

. . . I congratulate you on your latest venture, second only to "The Catholic Encyclopedia."

RT. REV. J. J. SWIFT.

Troy, N. Y.

. . . The first issue of AMERICA was read with deepest interest, for it gives promise of filling a long-felt want.

ACADEMY SACRED HEART.

Clifton, O.

. . . I offer my kind wishes for the success of the new review AMERICA, and hoping that you may receive thoughts from God which may be as pearls to the famished minds of our American countrymen who will welcome the light of truth.

Wishing you every success and the blessing of God on your work.

RICHARD P. DOOLAN.

Los Gatos, Cal.

In your new journal beauty of type will be one of the things that count, if the reading public like good printing as well as I do. . . .

ANDREW J. SHIPMAN.

New York.